

# The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

T. J. SPENCER, *Business Manager*

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## Gardens Must Be Tended As Well As Planted

ONE day in spring a certain man conceived the idea that he must have a garden. He spaded up the soil and made it fine with his rake. He laid out the rows with utmost care and put the seeds in their places tenderly. When the first little leaves pushed their way up to the light he was almost as pleased as if somebody had given him a thousand dollars. And he could scarcely wait until the plants were large enough to be hoed. Week by week his garden grew and waxed lusty. Not a weed was allowed to live.

Then in midsummer the man went away for his vacation. Immediately the weeds began to show their heads. Pig-weed, rag-weed, burdock, grasses vied with one another in covering that garden and smothering the good growing things in it. When the owner returned in September his garden was scarcely recognizable. He learned anew that gardens must be tended constantly.

Herein lies a parable of missionary work. It is fine and brave to enter new fields. There is real zest about starting things. But it is just as important, if less romantic, to keep things going when once they have been begun. To keep on with the new Sunday School after the enthusiasm has waned, to go on teaching reluctant pupils, to travel over the parish day after day and care for the same old patients patiently—all just as essential as the first labors of selecting and initiating.

Why not keep these things in mind in the support of all our missionary work? It may be just as important to help an old church keep on shining as to start a new one. It may be just as truly a service to the Kingdom to aid in paying the salary of a local pastor as to teach the immigrant children at Ellis Island. It may help as much in Christianizing America to assist in paying a teacher or a missionary superintendent as to provide an automobile for service to lumberjacks.

And that leads to a consideration of "overhead" expenses. Some folks object to them. They want all their dollars—one hundred cents each—to go "direct to the field." As well say, "I will pay no school tax for the salaries of principals and school superintendents. I want all my money to go to the teachers." The teachers can only teach and the preachers preach if there is effective oversight and management. No legitimate fault can be

found with "overhead" unless it is disproportionate. The Commission on Missions states in a recent publication that the average overhead for our entire missionary enterprise is but twelve and one-half per cent, and goes on to say, "Many business concerns of world standing, noted for their scrutiny of expenditure, report overhead far above these figures." It is interesting to note that recent studies reveal that in various lines of trade overhead runs between twenty and thirty per cent.

It is sometimes said that missionary work is narrowly sectarian and unnecessarily competitive. Evidence, however, of a marked tendency toward interdenominational cooperation may be found in the recent joint survey of missionary activities carried out in North Dakota. Twenty men participated, representing five communions, under the direction of the Home Missions Council. They traveled hundreds of miles by automobile, asking questions, making notes, seeking out neglected fields, ascertaining where efforts are overlapping. Then they assembled at Fargo and reported their findings and adopted certain working principles for mutual guidance in the further carrying on of their work. The spirit of brotherhood among these denominational leaders was marked. They recognized one another as soldiers of Christ, fighting cooperatively for a common victory.

The fine spirit of comradeship in service which prevails among the secretaries of our National Boards has been shown afresh by the heartiness with which they have entered into the joint promotional work of the Commission on Missions. Congregational churches of the country have been divided into five great groups, and to them has been taken, by way of meetings of leading men and women within each group, the story of our missionary enterprise at home and abroad. Dr. Patton has talked for Sunday School Extension as well as for the American Board; Dr. Cady, while never forgetting the needs of the "A.M.A.," has waxed eloquent also over the opportunities for Christian advance in other lands. And so with all the others. Each has presented the case for all and thus has emphasized once more the essential unity of missionary endeavor, whether it be by preaching or by teaching, on this side of the ocean or far across the seas.—E. M. H.



# Her Work

By ZEPHINE HUMPHREY

**I**T was certainly not because of anything I had heard about her that I wanted to know her. Nor was it because of the way she looked. A slim little woman about fifty-five, with insignificant features, with nervous, hesitating gestures, with an expression both timid and eager, but with the quietest blue eyes I had ever seen. Perhaps, after all, it was the eyes that made me ask who she was.

"Miss Molly Brewster?" my companion said, turning from the counter of the village store where we had been doing errands. "Why, she's just Miss Molly. She lives by herself on the South Road. Her folks are all dead or moved away. She's sort of feckless. There's nobody means less to the community."

The impression she made upon me must have been wholly subconscious, for I did not give her a thought after my first glimpse of her. But one afternoon I found myself standing in her gateway, looking at the house where I had been told she lived.

It was a plain little house, painted white like most of the valley houses, low-roofed, small window-paned, a story and a half high. Two beautiful maples stood over it and the grass was lush all about it, but an attempt at a garden had not been very successful. The small apple orchard was thriving, however, and many birds sang in it.

Miss Molly came to the door, brushing her hands awkwardly together and eyeing me doubtfully.

"You're not an agent? Yes? No. Well, will you come in? Maybe you'd like a drink of water. It's a real warm day."

Her manner implied that I must have had some reason for stopping at her gate.

I went in, still not knowing in the least why I had come nor what I was going to do. I was not even sure that I wanted to stay. Seen face to face, Miss Molly did not attract me. There was about her a curious lack of the personality that makes for comradeship. Yet I entered her sitting-room and took the chair she offered.

"It is a warm day," I assented. "No, I'm not an agent. I'm just a friend of Mrs. Armstrong's, spending a few days in the village. Thank you, I think I should like a glass of water."

While she was in the kitchen I made a survey of the sitting-room and found it also strangely lacking in personality. The furniture looked as if it had "come down" to its present owner and had really very little to do with her. On one of the tables lay a knitting bag with the half finished sleeve on a child's sweater hanging out of it. I marvelled that any woman could have come through the war period without having learned to knit better than that. On another table and on the mantel were bowls of wild-flowers.

I drank the water slowly, wondering what I was going to say next. As I had not intended to come, so was I without a normal sense of responsibility for my behavior. That I was not unwelcome I knew from the look in Miss Molly's eyes.

"You're the first caller I've had in six months."

she stated by and by in a voice that was as noncommittal as her furniture. "And then it was only the minister; he has to come once in a while."

"People are busy, I suppose," I murmured politely, setting my glass on the edge of the table. "Country women always have so much to do."

"No." Miss Molly shook her head. She had taken up her knitting and was regarding it ruefully, evidently uncertain whether to go on with it or ravel it out. "No, that's not the reason. People don't care for me."

I was at a loss what to answer and so I said nothing; but I looked at her, trying to get at her probable point of view, and evidently my face said something for me, for when she glanced up from her knitting, she cried reassuringly,

"Oh, it doesn't matter!"

"Not now," she added almost at once.

It was then that my interest threw off the cloak beneath which it had been hiding, and I understood that I wanted immensely to know her.

"I wish you'd explain," I said simply and boldly, before I had had time to remember that I was a perfect stranger, not yet ten minutes in her house.

"Really?"

She was not offended; was not even surprised. She was only unexpectedly touched, and while she looked at me, taking her bearings a little, tears came into her eyes.

"You're the first person who ever asked me that," she stated.

"I'd like to tell you," she added in a moment.

But self-expression was evidently not easy for her, and a long silence fell between us as she sat on the edge of one of her ancestral chairs and bent her small, insignificant face over her preposterous knitting.

"You see, the trouble has always been," she said at last, speaking slowly, "that I've cared too much about folks.—Oh, yes!"

I suppose some involuntary gesture on my part betrayed my surprise at this unexpected beginning, for she looked up at me quickly and smiled.

"That's not queer. Folks don't want to be loved too much. It bothers them."

She spoke reasonably, as if the situation seemed to her entirely natural, but I saw a look of complete disillusionment cross her face, followed by an acquiescence which seemed to me one of the most moving and beautiful things I had ever seen. Bitterly disappointed, she had come to stalwart and patient terms with her disappointment.

"My mother was very busy," she went on presently, "and what she really wanted of me was help with the housework and with the other children. I tried to give it—of course I wanted to give it, but——" She glanced up at me, smiling wistfully. "You see how it is," she said, indicating the mess in her lap. "I can't do things well with my hands. I used to get on my poor mother's nerves, breaking dishes, burning the food, putting the children's clothes on wrong. I adored my mother. It was too bad."



Her face was sober but not troubled or ashamed, and watching her, I understood that her own limitations and failures were part of the disappointment with which she had come to terms.

"I was very unhappy," she stated, however, in another minute. "There's nothing much worse than to be born for something, as I was born to love folks, and not know how to do it.

"When I grew up into a bashful, homely girl there was never any place where I seemed to belong. I was always trying to do things for people and always doing them wrong. I ironed a party dress for a schoolmate and scorched the front breadth; I took some flowers to a sick neighbor and upset her medicine all over the bed. It don't seem possible that a human being could make so many mistakes as I did. Yes, I was very unhappy," she repeated thoughtfully.

"When I was in my twenties, my mother died, and in a year or two my father married again. My stepmother was a woman from over the mountain with a farm of her own. Before long she coaxed my father to move over there. My brother and sisters were wild to go, but I didn't want to. You see, I knew my folks wouldn't miss me much and I loved the home valley and this old house. Mountains and houses"—she paused and there flashed a sudden strange glint behind her reserve—"don't seem to mind how much they are loved.

"Well, I had my way. I've near neighbors, you see, so it's really perfectly safe for me to live alone. father took some of the furniture but left me enough for the few rooms I use.

"When I was first left alone," she resumed "I thought maybe I could begin things all over again. You know how it is: a big change seems to shake you up into a new pattern like a kaleidoscope. I felt like a different person and I hoped I was. So I started out to see what I could do about getting the children of the neighborhood to come to school with me—the little children under school age.

"I wonder now that their mothers let them—I had such a reputation for do-lessness. But little folks are in the way about busy kitchens, and everyone knew I was fond of children, and—anyway, however it happened, there were half a dozen babies here in this room with me, mornings, for a whole week."

She broke off and looked at me eloquently.

"Everything went wrong," she continued then with a sigh. "The children fretted and quarreled—I couldn't make them mind me—and one of them fell down the cellar stairs and another one swallowed a safety-pin and two of them caught cold and altogether, I got so nervous and scared that one morning I bundled them all into my father's old wheelbarrow and took them home.

"I lay on my bed and cried the rest of the day," she commented simply.

"After that I tried nursing. Amanda Allen had a run of typhoid fever and for several days the doctor couldn't find a nurse for her, so he let me in. I was"—again the glint flashed in her eyes—"I can't tell you how happy I was. For a whole day I really thought I'd found the way. But the next day of course things didn't go so well, and the day after I left of my own accord. I didn't dare to stay.

"That time I was too frightened to cry. I just came home and sat in my kitchen window, looking out at the sunset and said over and over: 'Lord, save her! Lord, save her!'

"I didn't know what I was doing then, but that's the way I began.

"I didn't give up all at once. I tried nursing again, whenever I could get anyone to let me. I tried cooking and sewing and knitting. You see!" Once more she indicated the hapless sweater in her lap. "I was no good at anything."

"Maybe you noticed," she went on after another pause, "that I said a few minutes ago, 'That's the way I began?'"

I nodded eagerly.

"Well, if I could remember the day it happened I'd keep it always as my anniversary. But you know how it is with important things. They come sort of stealing in and when you really sense them you generally find they've been there a long time.

"I've always prayed. God's another person who doesn't care how much you love him. But in those early days I was—well, I guess I was like a little child paddling on the edge of the ocean, splashing and picking up sea shells and chasing the waves.

"If I can't remember the day I began, I can remember the day when I first understood. It was the thirteenth of November. I had been more unhappy than usual. Mrs. Williams, our minister's wife, had pneumonia and there was nothing I could do for her. I had been to the parsonage twenty times and had felt each time that I was just in the way. I had tried to bake her a custard and it had separated. I had picked her some bitter-sweet and had lost most of the berries getting over a wall. I had started to make her a bed jacket and had cut the sleeves too short. I was just desperate. I had come to the point where I couldn't give up and go home and do nothing.

"Well,"—Miss Molly drew a long breath and looked at me with eyes in which the prevailing quietness was troubled by remembered misery—"I didn't go home. I went up in the woods. It was about half-past three and the sun had just gone down behind West Mountain. It was a real November day. I love November, don't you? So still, so sort of thoughtful, so undisturbed about the loss of most everything.

"But there was nothing undisturbed about me as I climbed the hill. My heart was pounding and my throat ached and my breath choked me.

"On the edge of the woods I stopped and stood looking in for a minute. How still it was! The shadows were gathering among the trees. My throat didn't hurt quite so bad and I breathed easier.

"By and by I went in, stepping as softly as possible over the dead leaves.

"Beside an old rotten stump I stood and noticed how the sunset mountains were shining beyond the woods; I could see them through the bare trees. What a beautiful world! How happy one could be in it if only one had some work to do!

"It grew darker. An owl began to call. I wondered how Mrs. Williams was now. Was she restless and burning with fever while here everything was



so cool and peaceful? I wished I could share with her. If only——

"I knelt down beside the stump and clasped my hands."

There was a longer silence than any that had yet fallen between Miss Molly and me. She sat with her hands in her lap, the absurd sweater slipping to the floor, and looked at me quietly, breathing deep. Her eyes were fathomless. I looked back at her, waiting, holding my breath. And yet I knew she could never tell me what had happened to her.

"When I came down," she resumed by and by in a low voice of consummation and beatitude, "I went at once to the parsonage. Yes, she was better. Yes, her fever had turned at half-past four. No, thank you, there was nothing anyone could do."

"Oh, wasn't there? wasn't there?" Miss Molly suddenly startled me by lifting her small, ineffectual hands and clapping them like a gleeful child. "I came home. I sang. I can't carry a tune, but I sang, I sang. I fixed me up a table with a stool before it in an empty closet that has a window looking towards the woods. I had found my work and, though I knew I could do it anywhere, I thought I'd like a workroom. That night before I went to bed, I helped God keep Mrs. Williams asleep, I eased one of Sally Perkins's headaches, I soothed the Andrews baby, I sent pleasant dreams to Angie Blake. I was——" She broke off.

"That's really all," she added in a minute with a long, restful sigh.

I was silent. I thought probably the thing for me to do was to get up and go away. But I was so deeply interested that I could not move.

"I wonder," I began haltingly, after a long pause during which Miss Molly's face, once more bent over

the sweater, had emboldened me by resuming its matter-of-fact expression. "I wonder if you could tell me at all how——what——"

"How it happens? What it means?" Miss Molly reassured me by coming to my rescue. "No. And yet I can tell you sort of what it's like. It's like swimming way out in that ocean I spoke about before. It's like losing yourself so in something that you become part of it. Part of God, part of Mrs. Williams and Sally Perkins, part of everything. Maybe all things are really just parts of each other anyway. And when you're part of something you can help it decide how it ought to behave."

"And you make a regular business of it?"

"Indeed, I do!" She was thoroughly practical now, and she looked at me as coolly and keenly as a professional nurse. "It's my work. I go to the store and listen until I've heard all the news about accidents and hospital cases and fevers and picked up the general gossip. Then I come home and shut myself up in my closet. Or else I go to the woods."

"And nobody suspects?"

"Not a soul!" she chuckled. "I wouldn't have anyone know for the world. They wouldn't like it. And probably they'd be on their guard, which would spoil everything."

"But really, as it has turned out, there's no one in the valley who's more useful than you."

"No one," she echoed triumphantly.

"Do you never fail?"

"Sometimes, when it's best I should, but of course that's no real failure."

"You're very happy."

Her blue eyes dwelt on me a minute and I saw that there was no speech for that which was ineffable.



## Laymen and the Church

By CHARLES L. GOODELL, D.D., *Secretary, Federal Council Commission on Evangelism and Life Service*

THE Christian church was founded by laymen. Jesus of Nazareth was himself a layman and he called laymen to be his associates. He found them among fishermen and the common people. Their predecessors in the Jewish church had also been laymen; Moses was a layman and the prophets were laymen. It was to a company of laymen that Jesus committed the building of his church. It was to them he said, "Go quick everywhere and lo! I am with you to the end." They were preachers of experience—their own experience—witnesses of a great fact which had transpired in their own lives and on which the church itself was built. Their successors, too, were for the most part laymen.

Dean Hodges says that the three most notable times in the history of the extension of the church were the times of "the martyrs, the monks and the Methodists." The early martyrs were from the ranks of the laymen; the monks were lay orders, and the Methodists won their great victories by lay preaching.

There is a current proverb, "Like priest, like people," but that proverb has been inverted from its original form. "Like people, like priest," was the testimony

of the early days of the church. No man goes into the ministry except at the hands of laymen. They stand guard at the portals of the church and no one enters the ministry of the Protestant church save by their suffrage. Ministers come and go, but the laymen stay on. They build the church and equip it. In the last analysis it is the laymen who are responsible for the orthodoxy as well as the influence of the Christian church. It is true that the minister occupies a position of influence and of power, but his is a delegated authority, after all, and it lasts only as long as he stands for those things which the laymen feel are the essentials of the Christian life.

When the apostles gave themselves to the preaching of the word, they called other men to care for the temporalities of the church, but the qualifications for such service were spiritual. The first man they chose was the martyr Stephen and of him it is recorded "He was a man full of faith and of the Holy Ghost," and it is further recorded of him that, "being full of faith and power he did great wonders and miracle among the people."

It is quite apparent that there are not two kind



of religion, one for the pulpit and one for the pew. Every layman is under just as great obligation to live a consecrated life and to devote his talents to God as is the minister. The layman may cultivate his fields or work in factory or store, but his real business is to serve God and in that he and the minister have the same calling. Their task is a common task; neither of them can succeed without the other. When the elder Beecher was asked why his ministry at Park Street was so successful, he said, "I preach on Sunday, but I have four hundred and fifty men and women who go out every day in the week to translate into life and service the message which I have sought to lodge in their hearts."

It is sometimes said that the great preachers are dead—that we have today no such preachers as Beecher and Storrs and Phillips Brooks. Alas, it would be easy to show that many of the great preachers died of broken hearts. Fifty years from now the preachers of today will be held up as the great model for that generation and the same thing will be true of them. They succeed only as they are supported by consecrated laymen.

The laymen of the church, as well as the ministry must listen to and heed the call of God. They have responsibilities that may well challenge every power within them.

It is a sad commentary on the church that the worst employer of labor in America is not the coal baron, in spite of all that has been said of his oppression; it is not the steel trust, in spite of all that has been said about long hours; the worst employer of labor in America is the Christian church. The man who sweeps the streets of the city has nearly double the pay of the average Christian minister; and yet let it be said to the glory of God and the devotion of the Christian ministry, there has never been a strike among the ministers, although today they are worse off financially than before the war, with an increase of nearly one hundred per cent in the cost of living and an increase of only twenty per cent in salary. The great cry of their heart is not for more dollars but for more devotion on the part of the church.

The call of the hour is for pastoral and personal evangelism and in the winning of the world to God. It is the personal touch on the part of the laymen that is to count supremely, because there are hundreds of times as many laymen as ministers. Every layman must find his man and bring him to Jesus, as Andrew brought Peter.

We talk about the miracle of Pentecost when three thousand were converted in a single day and we are fain to think that if that could be duplicated the world would soon be won to God. If three thousand had been won each day, it would have taken a thousand years to have won the world then living to God. But if that three thousand had each of them gone forth from the Day of Pentecost to win one to Christ during the next year and those so won had duplicated that service in the following year, twenty years before the Gospel of St. John was written, the whole known world would have been won to Christ.

It is the personal touch that counts in business. It is the personal touch that counts in religion. Every

man who has seen Christ in his own life must bring him to the thought of others. Paul could say, "I was not disobedient unto the heavenly vision." Can each of us say as much? God has fitted each man and woman with special ability to bring Christ to their own kind of people. Then why not take some one of your size?

Why not win one of your own kind? Are you saying that they will resent your interest in their behalf? You ought to know that many are saying of you already that if religion really was as much to you as you say at times it is, you would not have associated with these friends of yours all these years and never exerted yourself to bring to their attention the one matter which should be dearest of all to your soul. Questions of politics and of finance are not to be compared in importance with questions of the soul.

The womanhood of the church must enlist itself for this high and holy privilege. You are a mother seeking to train your child in the nurture and admonition of the Lord; why not find another mother who has been indifferent concerning the great interests of her own child and win her and hers to Jesus Christ? You are a leader in the social life in your community, you are a member of social and literary clubs. Is there not a quiet influence which you can use which will constrain those who appreciate your friendship to give a place in their own hearts to him who is the friend above all others?

Are you saying, "It is a kind of work that I cannot do. I shrink from it"? It is quite likely that is true and of your own unaided strength you might well fear, but remember how Jesus said, "Follow me and I will make you fishers of men." If he will help you, you can win as others have won before you. Henry Drummond, the scholar, shrank from that personal effort but at last, when the conviction had deepened upon his soul that it was his duty, God led him into a life unspeakably beautiful and radiant. This is a kind of work that you cannot learn to do out of books. Isaac Walton said long ago, there are two things that cannot be taught from books—one is fencing and the other is fishing. But he said, "in the art of fishing, it is a great thing to take a fish early in the game"; and in the matter of winning souls to Christ, when you have won the heart of someone to Jesus, when you can feel that God has used you to save a soul from death and hide a multitude of sins, life takes on new power. "Aren't you lonely out here?" said a visitor to a lighthouse keeper. "Not since I saved my first man," was the thrilling answer.

Let pastor and layman unite in this common purpose and their own hearts will be welded together in the fire of a common devotion and the altars of the church will begin to glow with a fire hitherto unknown; and being sharers with Christ in his passion for men, we shall also be sharers in the glory which he has with the Father. He that winneth souls is wise.

NOTE—Copies of this article in leaflet form may be had of the Federal Council Commission on Evangelism, 105 East Twenty-second street, New York City, at \$1.00 per hundred, postpaid.



## Carrying On

### Every-Member Canvass Committee Work—Ad Interim

By JOHN STAPLETON, Chatterton Hills Congregational Church, New York

JAMES STEVENSON has come to report—not officially, but as between friends. He was trying the experiment of keeping an Every Member Canvass Committee at work in our church throughout the year and I was interested in seeing him through. There was no look of boredom in his eyes as he sat and talked—he was interested in an active program or he would not have come. He is too busy a man to talk “small stuff.”

“How goes the battle?” I asked.

“Call it a skirmish,” he said, “the battle will come later.” We are doing some evangelistic work just now with the chaps who have forgotten that 1924 is really here.”

“Interesting to hear,” I replied, “but what?—and how?”

“We are after unpaid subscriptions of last year. Six hundred dollars is a lot of money and we can’t afford to lose it.”

“But why evangelistic?” I queried.

“It’s for the good of their souls—that’s why. Domine, do you know why some of our members do not come to church? I’ll tell ye—it’s because they owe the church money. They can’t hear ye preach because of the fifty dollars back pledges which ought to be in the collection basket and are not. The cry of that money wandering in some place it ought not to be and homesick maybe, drowns out the preaching, and praying, and music, and all.” James was warming up. “They stay away so they won’t hear it. You wudna believe that a man would let a few dollars keep him from church—but it will. Five dollars will do the trick if a man is sensitive enough.”

“But how—” I began.

“Wait a minute—wait a minute. I’m tellin’ ye the answer before you ask it. We are going to straighten this out for these fellows. It’s all a matter of book-keeping.”

I looked the question I dared not ask. A Scotchman does not like to be interrupted.

“That’s what it is—book-keeping. They could have paid it all last year easy enough if they hadn’t mixed up bills receivable with things desirable. One Sunday their family wanted to go auto riding and the next some folks came from the city to see them—brought a box of chocolates with them, most like. The next, the baby was taken sick—and then they heard you were away over Sunday,”—and the quick eyes therewith cast an indictment of conspiracy before the act at my own door. “Well, two dollars a Sunday isn’t much to pay if ye pay it. But five times two is ten and ten dollars is a lot to give at one time,” said James feelingly. “So they let it go on until it’s twelve or fourteen and then the car has to be painted or there is a church fair or the wife’s folks come to visit and there ye are. It’s easy when you get started. Book-keeping is what they need. Expense account—Sunday, June 16—to Church Account—two dollars; to Benevolences, seventy-five cents—paid. That’s what those brethren of ours need—

just book-keeping. Whether rain or shine—pay up.”

“Good work, brother, that is a good speech. But what are you doing about it?”

“Well, we tell these chaps we need the money. That’s the first thing. They hear we’re going all right and the sheriff hasn’t come to collect so they think maybe we’ve forgotten it. No such luck, I tell them. Either they pay or someone else pays for them or somebody goes without pay. No more ‘loaves and fishes’ miracles in our church—it wouldn’t be fair to expect it—with so many automobiles running around.”

“What next?” I asked—not because I needed to, but to register my interest.

“Next?” and James smiled. “I tell them they don’t need to pay it all at once. Fifty dollars is only fifty one-dollar bills. I start them in on paying something. It keeps cutting the thing down and if they are only paying that per week, it makes it less embarrassing to meet the church treasurer on the way home from Sabbath service. Besides that, it helps keep their pledge for this year paid and they feel respectable. It’s a spiritual campaign for men and money.”

“I believe it’s good business philosophy, Jim, but where does the spiritual work appear?” This cool headed business-man looked at me commiseratingly.

“Do ye no see it?” he said. “I’ve helped that man come to church. There’s enough to hinder him, heaven knows. I’ve helped him—that’s the point, and I count it a thing well done to get a man to come a little more easily to God’s house. That’s my part—the rest is your work. Another thing is that bills are paid. Full pews mean the coal bins are full and the coal paid for,” he added in canny fashion. “Do ye think it’s no to the credit o’ the Lord in this community if the bills of his church are paid to the coal man and gas man and plumbers and all—and paid promptly? I’d ha’ no such great belief in the faith of the Christian church if its members kept me waiting twal’ months for my pay,” he added tersely. “Evangelistic?” he repeated. “It’s the evangelism a whole town believes in. Money talks, they say. Man, money will preach a sermon if ye give it a chance, and a gude one at that.”

“What results have you so far?” I asked, returning to the Every Member Canvass Plan. “And how do your committee members feel about it?”

“In money—we have half the 1923 arrears paid in and the chaps know there’s someone on the job.” James straightened up in conscious pride.

“What do the other members say?” I asked.

“The boys on the committee,” he added, “oh, they’re learnin’ the trick and will be ready to ‘carry on’ next year themselves,”—this with delightful self-assurance.

“It was hard to get them to see it was real church work they were doing,—but then I’ve had my hands full convertin’ you to the real meaning of the plan. So I’m no discouraged.”



## THE AMERICAN MISSIONARY ASSOCIATION

### High Lights in Cooperation

NOTHING could be more encouraging to the Association's friends than to learn of the increasing appreciation of our institutions by Southern educators. Their approval of our work, both its amount and quality, is made evident not only by kind words and good wishes but here and there by measures of practical cooperation.

It is, for instance, good to hear that in one of the leading Southern states the Department of Public Education has, at our request, made a careful survey of the A. M. A. schools within its borders in order to evaluate their work and offer suggestions for their further development. They also permit their State Superintendent of high schools to visit and inspect our institutions, just as he visits the public schools, as a part of his regular program and that without expense to our treasury. The State Board also has provided the salary for a teacher of pedagogy, a member of the regular teaching staff at one of our academies. In the same state the Supervisor of Public Education in his private capacity is endeavoring to raise funds for the support of certain private schools, including one of our own institutions.

In a certain city of another state a substantial gift

has supplemented the Association's insufficient allowance for its school located at that point with the comment that "this is not a gratuity, but is given to assume an obligation which should have been carried for years."

Memphis, Tennessee, has some three hundred Negro school teachers in the public elementary and high schools. It has never provided a training school for these colored teachers. Our Le Moyne Institute, now a junior college, is this year offering work in pedagogy to these teachers after regular school hours. Before the class opened this fall fifty teachers had already registered for that course. The superintendent of the city schools assures President Ortman that he is most anxious to have all his Negro public school teachers take this training and will do everything in his power to release them from extra duties and engagements that might prevent their attendance upon those special advanced courses at Le Moyne College.

Last summer both white and colored students were sent to New York by the North Carolina Department of Public Education and at public expense for instruction at Columbia University in Pedagogy and Teacher Training. There members of both races from North Carolina sat side by side in the same classroom.

\* \* \*

### A Dear Price

THE American ideals of government are being challenged by greed and lawlessness to the extent that constitutional amendments are being regarded as "scraps of paper." The controlling force in proper enforcement of law is public sentiment. A divided public sentiment often leads to a thorough investigation and discussion of question involved in a proposed act of legislature, but when the sentiment of a state or country has become crystallized into legal enactment it becomes the duty of all loyal citizens to respect and obey the law until it is revised or repealed. This has been accepted as the American ideal.

When a large section of our country refused to honor the fourteenth and fifteenth amendments to the Federal Constitution in practice, the foundation was laid for the destruction of government by constituted authority. The general attitude of certain elements in every section of our nation towards the eighteenth amendment is just an extension of the disrespect for government by law which the nation has endured for more than a half century.

The cost to the South in maintaining its attitude of disrespect for the fundamental law granting the Negro citizenship and the right of franchise has been and will continue to be very clear. First, the principle of true democracy exists in name only. Second, the political system which maintains the "Solid South" is controlled by a limited few. As a result a large number of

whites as well as Negroes are virtually disfranchised. Third, while the South boasts of the purity of its Anglo-Saxon blood, yet because of its political system, no white youth can hope to remain in the South and aspire to the Presidency of the nation as can his fellows in every other section of the country. Fourth, the absence of two strong political parties makes possible the existence of "cheap, sinister, intriguing, business-destructive politics."

This condition has had its influence on the religious and social life of the South. "Canned religion" and "canned patriotism" supported on the baseless theory of "social equality" stand in the way of the economic as well as spiritual development of the whole people. North Carolina is pointing the way to a sane and sound solution of the South's problems. The spirit of the author of Christianity must supplant that of the slave oligarchy. The saving element in modern civilization is the spirit of Christianity in all human relations, in church, school, state, national and international. Is a great people justified in depriving itself and its posterity of the finest things of the Spirit and the most advanced Christian civilization in order to support a system based on human slavery? The spirit of the age demands that all men everywhere have a right to "life, liberty and the pursuit of happiness," to make their contribution to the sum total of human welfare.

—Southern News.



# The Negro Refugees in Canada West—1848-1864

By FRED LANDON

*Associate Professor of History in the University of Western Ontario, London, Canada*

**B**ETWEEN 1848 and 1864 the American Missionary Association was the most active agency carrying on any sort of religious work among the Negro refugees in Upper Canada (Ontario). The reports of the Association during those years contain many references to the Canadian work and throw a good deal of light upon the social conditions of these people who had sought homes under the British flag. The American Missionary Association, from its foundation, was, as everyone knows, openly opposed to slavery, and much of its work was with the black race in the United States. When attention was drawn to the fact that thousands of Negroes were living in Canada, it was natural that the Association should extend its operations even into another country to take care of these people.

The Canadian work was unattractive, unpromising, apparently irresponsible and even almost hostile at times, but the representatives of the Association kept steadily at work and in the end laid foundations upon which the present church life of the Canadian Negro is largely built. The Annual Report for 1854 states some of the difficulties that had to be faced. In part it says:

"In a former report the Executive Committee stated that the Canada Mission was one of the most unpromising fields of labor under their care and a longer experience has not tended to change that opinion. The victims of oppression who have but recently escaped from the house of bondage, having seen the minister of religion in alliance with the oppressors prostituting his office to the support of wrong, have cultivated within them feelings of suspicion not easily overcome. These feelings have been fostered and taken advantage of by a few evil disposed and designing men who have been willing to keep the people in ignorance to subserve their own purposes."

Similar statements with regard to the difficulties of the Canadian field appear in other reports. "The field is emphatically a hard one, and requires much faith and patience from those who work there," says the report for 1857, while that for 1861, drawing attention to the deplorable condition in which many Negroes reached Canada, said that some, goaded to madness, were almost ready to curse the whole white race.

Prior to 1848 the American Missionary Association had made contributions to the work of missionaries among the Negroes in Canada, designating such work in its reports as the Canada Mission. In that year, however, the Association undertook to support three missionaries then working in Canada: Rev. Isaac Rice at Fort Malden—now called Amherstburg and situated on the Detroit River—and Mr. and Mrs. J. S. Brooks at Mount Hope. Support was also to be given to Rev. Hiram Wilson, who had been dividing his time between Amherstburg and the Dawn settlement near Lake St. Clair. Amherstburg was the really strategic point for missionary work, as more fugitives crossed

into Canada at this point than anywhere else on the frontier.

Amherstburg continued through all the period of its activity in Canada the chief station of the American Missionary Association. It was a strategic point, since more refugees entered by that gateway than by any other, as has already been pointed out; and the response to the effort of the missionaries seems to have been more marked here than elsewhere.

This little village on the Detroit River must have been the scene of many dramatic incidents during those years when the runaway slaves were crossing into Canada. Some of these incidents have been recorded. Rev. W. M. Mitchell tells of a Negro named Hedgman who had been sold South from Kentucky, but who escaped and made his way to Canada. While in slavery he had been separated from his wife and had lost all trace of her. Twelve years after he had escaped the wife also managed to make her escape and crossed into Canada at Fort Malden, or Amherstburg. Friendless and lonely, she wandered about the streets of the village seeking shelter and was attracted by the singing in a Negro chapel. Opening the door, she entered and the first person she saw was her husband, from whom she had been so long separated and of whose whereabouts she had no knowledge.

It is very noticeable that education took a prominent place in the philanthropic work conducted for the benefit of the refugees at the various places where they were settled in any numbers.

Separate schools for the Negroes were established, among other places, at Chatham, Amherstburg and Windsor.

Rev. Mr. E. E. Kirkland reported that in the townships of his district "there are between three and four thousand fugitives. There are four or five schools in which two of the teachers are colored, but even at that from one-half to three-quarters of the children do not attend school."

The secretary of the foreign department of the American Missionary Association visited Canada in the early part of 1860 and his observations on the Canadian work were printed in the March, April and May numbers of *THE AMERICAN MISSIONARY*. The 1861 report estimated the Negro population of Upper Canada at about 40,000, "by the most reliable estimates." There was much that was deplorable in the condition of the fugitives. "They reach Canada almost literally naked, hungry, destitute and in want of all things." Emphasis is laid upon the need for more missionaries and more schools, "for in many parts of Canada they are shut out from the public schools."

The opening of the Civil War disturbed the American Missionary Association's work seriously. Records of the Canadian field become more scanty until in *THE AMERICAN MISSIONARY* for July, 1864, there appears this significant statement, "The mission among the refugees in Canada has been suspended."



### Fiction Touches History

No one who has read "Uncle Tom's Cabin" can forget Eliza Harris, the slave girl, who, with her child in her arms, crossed the swollen Ohio in mid-winter upon floundering masses of floating ice, springing from cake to cake until she had gained the northern shore. Yet not even the free soil of Ohio could make her safe from her pursuers, for the Fugitive Slave Law of those cruel days gave a master full authority to follow an escaped slave to any part of the land and there to arrest and bring him or her back to captivity.

Mrs. Stowe therefore proceeds to tell how the beautiful quadroon, joined by her husband and assisted by great-hearted Quakers, pushed on across the state, using the celebrated "underground railway route;" how at Sandusky, having once more eluded their pursuers, the fugitives took a Lake Erie steamer to the

Canadian village of Amherstburg, where, under the British flag, they were at last safe from slave catchers and constables. "The little party," goes the story, "was soon guided to the hospitable abode of a good missionary whom Christian charity has placed here as a shepherd to the outcast and the wandering who are constantly finding an asylum on this shore." The name of that "good missionary" was Reverend David Hotchkiss. The "Christian charity" which had placed him there with his good wife was The American Missionary Association and the "hospitable abode" in which George Harris and Eliza, with their little child Harry, were welcomed was one of a number of relief stations established and maintained by the Association in southern Canada for the benefit of just such fugitive slaves as described in the foregoing article.



### Mrs. Mary Beals Bruce, Teacher at Amherstburg

A girl of eighteen, Mary Beals of the country church of Troy, in 1853, the year Uncle Tom's Cabin was published, was commissioned as a teacher to the escaped slaves at Amherstburg, Canada, by the American Missionary Association. Here she met and married Mr. Bruce, a worker in the same field. In her girlhood a member of the church of her childhood at Troy, Mrs. Bruce was for nearly a half century a member of the Claridon church, where her three children were active members. The daughter died years ago; the two sons, with their wives, are leaders in church and community; the older son, W. B. Bruce, storekeeper, prominent citizen of Geauga County, official member of Plymouth Rock Association, and State Conference. Mrs.

Bruce died August 26, in her ninetieth year. In absence of the pastor, Rev. Robert Paton, the funeral was attended by Rev. J. G. Fraser, whose acquaintance with Mrs. Bruce began in her fifteenth year, and his fourth. As treasurer for many years of the woman's missionary society at Claridon, Mrs. Bruce had always seen that the apportionment was paid in full every quarter, even if the entire sum was not in the treasury. It was characteristic that shortly before her death she charged a friend that no money should be spent for flowers at her funeral; but that any intended gift of that sort should be in money, for missions. Flowers in abundance, from garden, forest and field, honored her burial.



### Utah and the Future

THE American frontier, moving across the Alleghenies to the Mississippi Valley and finally across the Rockies, has found its way to the Pacific Coast with the ever-ambitious citizens of Los Angeles boasting that some day their city will rival, if not surpass, New York. This signifies no more frontier, if frontier means new territory, for across the Pacific we meet a continent and a civilization far more ancient than our own.

An important chapter in this frontier-eliminating romance is that which has to do with Utah. As a lecturer in the Mormon quadrangle in Salt Lake City said one day, "Brigham Young was a great man in



PUBLIC HIGH SCHOOL, PROVO, UTAH

ways other than possessing and providing for twenty-three wives." Utah, rich in the fertility of its soil and the minerals of its mines; in the beauty of its mountains; in its substantial homes, public buildings, and prosperous citizens, at last has passed a law for-

bidding the teaching of "religion or atheism" in any public school and has a state program of education outranking that of most of the so-called Gentile states.

This naturally means that from an academic standpoint the frontier work of the pioneer Congregationalists, sent out by the New West Education Commission and continued by the Education Society and the American Missionary Association, is over. The history of



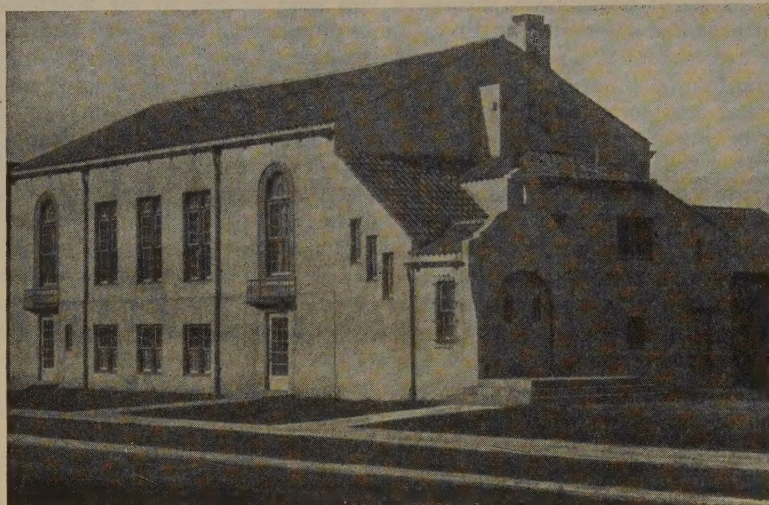
education in Utah, however, will always contain an important chapter on the foundations for education so well laid by these Christian heroes of the faith.

Two years ago the major part of the work of Proctor Academy at Provo was turned over to the excellent public schools and the work was continued in the form of a kindergarten and religious educational programs in a new building made possible for this purpose by the generous legacy of Miss Meno Trope. The Community Church — Congregational — of Provo is planning to build a new chapel adjoining Trope Hall and will use the hall for Sunday, recreational and community purposes.

Provo, therefore, faces a new and promising future. The first chapter in its Christian history has been closed. The educational societies have left behind them a noble history and a rich heritage. It remains for the Congregational extension societies to write the second chapter and finally a group of prosperous, self-supporting churches to complete the book.

Practically the same history tells the story of the

school and church at Vernal, far behind the mountains and across the deserts in the fertile and beautiful Uintah Valley. This fall, the doors of Willcox Academy will not open as an A. M. A. high school. The town has its own high school, a free high school, from whose curriculum Mormon theology will be removed as a required study. The property of Willcox Academy for the time being is at the disposal of the Vernal Congregational Church for community and educational purposes. A theological student has been supplying the pulpit during the



MENO TROPE HALL, PROCTOR ACADEMY, PROVO, UTAH

summer. He returns to the seminary enthusiastic about the future, provided the right leader is found and the Congregational extension societies make the most of their opportunities.

Henceforth in Utah Christianity through its organized churches must try its strength face to face with the organized agencies of a powerful and wealthy hierarchy. It will be no easy struggle. There never was a finer opportunity for Christian progress, however, in Utah.

## Aunt Jane's Story

I AM standing alone on the avenue, still a little blue-eyed herb of the fields. The horizon is purple and golden, with luminous veils of pink and green clouds stretched like a wider rainbow above the setting sun. On the grassy slopes far below, the negro cabins are grouped in a long semicircle, and connected by a path as narrow as a white seam.

All quiet down there; nobody stirring. Then suddenly a small negro boy appears, flying over this path. He wears one garment, a shirt, split far enough up each side to permit the free use of his thin black legs, which are working like pistons. His head is thrown back, the tail of his shirt flutters behind him, and behind that a long wavering line of smoke. He is carrying a chunk of wood in an old shovel, the end of it glowing. During this long day in the cotton fields the fire had gone out in his mother's cabin. He has been sent to borrow this chunk. As far back as I can remember, this was a common sight on the plantation; a little black boy or girl sent out hurriedly to borrow fire with which to cook the evening meal, and these thin lines of smoke following them across the green land.

Aunt Jane usually furnished the fire, because she was always at home. . . . When father and mother went abroad for the day she was set over the

other servants in the house, and to keep me and put me to bed. This was a great occasion, because she always told me a certain tale.

There was a man and his wife who lived in a little house in a great forest. One day a storm came, blew the door of that house open and flooded it with rain. The wife wept because the floor was wet and night was coming on. Her husband went out with many hamper baskets in his wagon to a wide, bright place beyond the woods and filled the baskets with sunshine. His wagon was piled high with it, and it jostled and ran over the sides so that you could trace him through the dark forest by the brightness he spilled along the way. And he poured all this sunshine into his house, and the floor dried, and everything was warm and shining inside, though it was now dark outside; and his wife was very happy.

After fifty years I can still hear the droning, sweet voice of Aunt Jane telling me that tale after I am put to bed and the candle is blown out; and I seem always to have gone to sleep with my eyes wide open, looking through the door of that bright house in the dark forest at the woman in the midst of it, sweeping the sunshine about, drying her floor.—Corra Harris, in "My Book and Heart."



## From Porto Rico

By LUCY ELIZABETH FAIRBANKS.

*Miss Fairbanks is our social worker at Santurce, Porto Rico. She has been with the Association for twenty-eight years. It would be difficult anywhere to find a type of service more beautiful, more Christlike than that she is rendering among the poor folk of her parish: visiting the homes, caring for sick and hungry babies and little children, advising and helping their mothers, conducting Sunday Schools, cottage meetings and sewing classes among the lowly; training and inspiring the girls of Blanche Kellogg Institute to share in her ministry of love and mercy.*

*She greatly needs a special fund of five hundred dollars to provide milk, medicine and supplies for her babies' clinic.—EDITOR.*

IT is rather quiet at Blanche Kellogg Institute these days, as the girls who were studying and living here have gone home for their summer vacation. The grounds are very beautiful just now as the flamboyant trees are in flower. In the early morning the orioles sing among the branches of the trees that cluster thick about the upper balcony. Within the building the carpenters are working, making of it a dormitory to accommodate more girls. Another building will then be put up for a teachers' home.

But do not think that no missionary work is going on here. The social worker finds enough to do getting the sick into hospitals, finding work, or trying to, for those who have none, and so on. It would be impossible to enumerate all the kinds of social work done. Now the door bell rings twice. That is the call for the social worker and no one can say what will be wanted.

On Wednesdays people begin to gather at the settlement house soon after twelve o'clock, bringing their sick little ones for the weekly clinic. The settlement house is in the grounds of Blanche Kellogg Institute. About forty were here yesterday; the consultation and medicines are free. If these poor people can get ten cents, they bring them. The doctor is very successful in treating the diseases of children. He is a Porto Rican but was educated in the United States. This is the first child welfare clinic established in the island; children of six years and under are treated.

One phase of social work much needed in this vicinity we are not having this year. I speak of caring for the children of poor mothers while they work. The men of Porto Rico of the lower classes have the custom of leaving their wives and little children to go off with some one else. Many of these deserted women go on living good lives and trying to educate their children.

They cannot go out to work with little children, so a day nursery, or "hogar infantil," as it is called in Spanish, is a great help to them and to other poor women with little children. Our settlement house is an ideal place for a day nursery; we have there a bath room well equipped, the gift of a kind friend. Nothing is lacking but money to buy the children's food and pay the woman who helps care for the children. The mothers pay twenty-five cents a week, but this does not help much. We are trying hard to get enough money together this year to carry on the day nursery next year.

In this very useful settlement house we lately had a pleasant party for our sewing class, composed of poor children who come here after school and sew from about four o'clock to quarter before six. They learn more than sewing; it is a good way to get near to them and teach them the Bible and courtesy to each other. They like to hear the Bible read and to learn Bible verses and their pleasure is great when they are allowed to read in some miniature books of the New Testament.

The first thing at the party was an exhibition of their work. They have made some pretty salable things in colored cross stitch; this is better for the children than doing drawn work, as it does not injure their eyesight. They have all made some underwear. After the exhibition of their work, we had four scenes from the life of David, acted by the children: David alone in the country feeding his sheep; David chosen from among his brothers and anointed as king by Samuel; David playing the harp before King Saul, and David killing the giant. The children performed their parts very well; they had helped some in preparing the costumes. The little girl who took the part of David took great pleasure in painting the wooden frame of the harp with silver paint. When David



NEIGHBORHOOD WORK, SANTURCE, PORTO RICO



played the harp in the field or before King Saul, a girl in the next room started the Victrola. We tried to have it understood that David's victories were due to his faithfulness to God. It was quite exciting when David killed the giant—or appeared to do so with a stone, from a sling. Of course the stone went just over the giant's head. These slings are much used by the boys here. Then followed ice cream and the finished work was given out to the children. They went away happy; they seem to have enjoyed their sewing classes. One day I went to a house in which several of my pupils live and announced I could have no class that afternoon. All looked somewhat troubled, but Carmen Maria, the youngest, stood up very straight in her extremely short skirt and very long legs, and said: "Porque?" (Why?)

The native church here keeps up its activities. The members of this church are poor and most of them very poor, indeed; but they are generous with each other. One poor woman with five children worked every day in a factory but was taken ill and could not work for three weeks. Some of the church members collected among themselves and paid her each week a sum equal to her wages. She is now in a sanitarium, but before she could get in she was helped many times by her friends, the church members.

We have had happy times at our church socials

in the homes of different members. One was in the poor one-room house of a very poor family; the father was not well and out of work. What the mother of this family has suffered I could not tell in

one letter. She is a devoted Christian. They had their little room clean, with a clean cloth on the table; they had evidently borrowed one or two lamps from their neighbors, these with the lanterns we had brought to light us through a rough street made the room quite cheerful. After prayer by the minister's wife we devoted ourselves to games. It was good to see this poor



THE LUCY FAIRBANKS SETTLEMENT, SANTURCE, PORTO RICO

father and mother laugh and enjoy the games, for laugh they did and many times. One of the forfeits which the son made the father pay was to repeat a stanza of poetry. The son is in the seventh or eighth grade; he thought he had his father, but the father was equal to the occasion and repeated his stanza. So they learn that there are other playthings than fighting cocks and that gambling games are not the only enjoyable ones. There are five children in this family and it is indeed a struggle to keep them in school, decently clothed and fed, with shoes; but it is being done.

As I sign my name I am reminded of the difficulties the people have in pronouncing it. They call it anything. "Flablang," is one of their pronunciations. The latest was "Failbank"!

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## From New Mexico

By JANE MCLIVER

*Miss McLiver has been a devoted missionary in the service of the American Missionary Association for twenty-five years, always among the Spanish-speaking people. Her energy, faith and patience have been remarkable. A loving disciple of her Master in illustrating her spirit she has been a blessing to those to whom she has ministered.—EDITOR.*

THE little village of Seboyeta is made up of conservative Mexican Roman Catholics way up in the mountains, seven thousand or eight thousand feet above sea level. I shall probably be the only American, excepting an old man who has lived there for forty years or more, so please remember us in your prayers. We live in adobe houses; the women plaster them with mud outside, whitewash them inside and keep them as clean as a pink! They make the gardens and water them by means of a very clever process of irrigation from a mountain stream; the men and boys are employed as ranchmen and cowboys or sheep boys. Last May it was almost time for my vacation; I had not yet seen a real sheep or cow ranch, so an invitation to visit one was gladly accepted. We rode in a lumber wagon behind a pair of mules who ran for miles on a dry river bed over rocks and

stones, up hill and down dale, until we groaned and laughed from the shaking. Finally we pulled up in front of a modern bungalow, just at the foot of two immense rocks from which comes the water supply. On the floor was a big lion skin; the beast had been recently killed from the top of a large mountain where the hounds had run the mother and her cubs. The ranchmen quietly advanced from behind, fired and killed them all. The lioness only saw her enemies in front.

The next day, after interesting experiences, we went to Marquez and found the worker there somewhat discouraged. She said, "Oh, these Penitentes." These are a sect that goes on a pilgrimage to do penance; they slash themselves and inflict all kinds of cruel wounds, especially during the month of Maria, as the Mexicans call May. Some of our own people,





THE PENITENTES

even those who attend church, joined the Penitentes on their crusade; the rest went to say prayers at the altars built for the Virgin Maria all this month. "Are you bothered in Seboyeta?" "Yes, a mile or two out at Potaes there is a large statue of the Virgin cut in the cleft of a big overhanging rock, which forms a shrine and the people go there to worship." They also took Saint Francis from the church to a country house where prayers were said for the recovery of the "boss" of the village, who was injured in an auto accident. They probably had "white mule" liquor made from corn, and a dance afterwards. The bell was rung constantly during the saint's journey. "Well, you have one good Protestant family to help you and we have none." "Yes, and they are a blessing; perhaps none but these will come to our meeting tonight." One son is blind; he was sent from house to house to say, "A woman from Seboyeta will preach tonight. All come." About forty arrived, and she spoke in Spanish from Job 19:25: "I know that my Redeemer liveth." The people were interested; some said they could have listened all night. We must remove the great obstacles which are in the way of

advancement—superstitions and idolatry—and as Cromwell said to the King of England, "Advance on your knees," so we must advance on our knees in this difficult work.

We use every legitimate means to interest young people and mothers and plan to have kindergartens and sewing classes, cooking, basketry and brush-making. We begin the classes with Bible study and have preaching and Sunday School on Sundays. During vacation I learned to make brushes, Dennison basketry, paper and wax work, and expect to teach the children basketry. I shall need money for materials and a big knife or machine to trim brushes, which will cost eight dollars. Later I hope to earn money selling our output and use it for a scholarship for a promising young girl who is pleading to go to the Rio Grande School; her parents are willing but cannot afford to pay the seventy-five dollars tuition.

We are glad that two of our boys are already there and so escape the influence of Sunday night dances and drunkenness. Two other boys are ready. For these we need two seventy-five dollar scholarships as their parents cannot afford to pay tuition.



MAY BASKETS, SAN MATEO, NEW MEXICO



## Extracts From Teachers' Letters

### One Talent Well Used

Years ago a man in the Industrial Class eventually took the Bible Training for a place in the Theological School. He was not a brilliant man, but there was a field in Western Alabama which needed a real missionary. Would he take his family into the backwoods twenty miles from the railroad? It looked to us almost as much of an undertaking as going to Africa. He went. At first he wanted a home like those our people have in town—a house of four or five rooms—but he soon realized that so fine a house would separate him too much from the people. He repaired one of the best two-roomed houses that he could get, and began to reach out to the people. Preaching was a very small part of his work. There was an old church building to be made clean, if nothing more. A school house without a teacher with any knowledge of teaching, so that there came an opportunity to teach. It was not long before at another nearby section there was a call for another school, and his wife took up the work there, that they might have the school for their children. Among those who came under the influence of this man and wife was a family of twelve children. Last year two young giants came from the school as industrial students here. The taller and heavier worked in the kitchen and the other in the dining-room. A cousin came and was a campus worker. This year the three are back in regular school work, and are very much liked for their uniformly good conduct and attention to business.

The outcome? A Rosenwald school has been built, teachers have been engaged and some of the people living too far away from school privileges have moved to where they can have the school for their children.—*Ida F. Hubbard, Matron, Talladega College, Alabama.*



### Allen Normal School, Thomasville, Georgia

Five of our graduates of last year are busy people; one is at Fisk, one at Wilberforce, one is taking a business course, and the other two are teaching in the country near us. We have some promising new pupils in the high school. Latin has been added to the curriculum.

Down in the grades, the teachers find the country pupils ill-prepared, and no wonder. One day when a boy was reciting badly and the teacher asked him if he had gone to school last year, he replied disconsolately, "No, ma'am, we didn't have no school out there; we just had a *piece* of a school. It wasn't like this."

The new teachers are amazed at some of the information they are getting from examination papers. "We live in South America"; "Key West is at the North Pole;" and "oyster feathers are obtained from Africa." On the other hand, we have two girls in the high school who are doing three years' work in two. One walks in four miles every morning from a home that furnishes neither inspiration nor English. Yet her work is far above the average. She has not only ability but the ambition to use it.—*Grace Carruthers.*

### Bits of Life in the Black Belt

Just before school closed our church superintendent spoke to the children about the temptations they would have during vacation, telling them that they must kill every giant (sin) that came along. During the vacation I had a letter from one of my pupils in which he said, "I have met a great many giants and killed three." Again, he wrote me that one came across his pathway that he could not kill, but it was growing weaker every day! This little fellow is fifteen years old, one of nine children, seven of them boys. They live in a two-room cabin with no windows and an outside kitchen, back on the hills four miles from the school. After their crops are in the first of November they enter school and are never late. They are always neat and polite, with a lovely spirit towards each other.

This little giant killer is very fond of reading and doing this in school time: one day he just passed in spelling. I said to him, "Do not take that library book out of your desk again until I give you permission." The next day he was absent. On his return, he saw his name on the board among the list of those who had library books due. Up went his hand and he asked, "May I read my library book? I have not been able to finish it." "Didn't you take it home to read?" "No, ma'am, you told me not to take it out of my desk without your permission." Isn't that literal obedience?

This Fall a new pupil eighteen years old came to my grade. He can read fairly well, but apparently does not understand what he is reading. One rainy day when school was out early, I told him that he might come back after lunch and I would show him how to study. He is a licensed preacher and his letters come addressed "Rev. ———." He has never been to anything but one of these country schools back in the woods.

"Little John," an orphan, the only boy left here during vacation, is working his way. When he came in to fill my wood box just now, I asked him if he was lonesome. "No, ma'am, I have a harp mouth organ to play on, which I got for Christmas." We are grateful to all who have helped us bring sunshine into these little cabins.—*Olive M. Bauer, Teacher, Lincoln Normal School, Marion, Ala.*



### Good Work Requires Good Tools

One great need at Trinity now is a small building to house a physical laboratory, a manual training shop, a music-room, and above, an apartment for our married teacher's little family, with a few rooms for country boys who find it hard to secure satisfactory boarding places. The building could be erected during the year under the direction of the manual training teacher, furnishing a fascinating project for his department and thus lowering the cost of construction. Ten thousand dollars might accomplish it in this economical fashion. I wonder—has any good friend that amount tucked away in a ginger jar or possibly lying in the savings bank, needing only the magnet of our children's appealing eyes to draw it forth? Or would



this make an inspiring project for the women's societies of Maine and Michigan and Connecticut?—after they have attained their apportionment, of course, for "first things come first."

As Trinity stands now, the little shack denominated The Shop must undergo transformation twice during the week. On Friday, the "M. T. Dept." draws in its horns, contracting until it occupies a fraction of space in one end of its shell, while the barrel industry expands to proportions appropriate for a bargain sale. When the "saleing" trip is over, the barrel snail retires into its compartment at the east end of the common shell, that its industrial partner may stretch in his new found home; and the same operation is repeated each ensuing Friday and Saturday.

Another result of our contracted quarters is the holding of English classes out of doors when the recitation room, alias the principal's office, is occupied by the Bible classes. On fair days this is delightful, but when the rain is pouring or the north wind of January pierces one's stoutest coverings, what then? Oh, then we must take refuge in the home economics room where the denim screens are flimsy protection from the sounds of egg beaters and dish pans, or the equally merry rivalry of the sewing machine and shears.—*Louise H. Allyn, Principal.*

### They Prize Their Opportunity

You who are giving money to help support Talladega wonder sometimes if the investment is a good one. You wonder if the students appreciate how much is done to enlarge their vision. I suppose there are some, as in every school, who do not take on refinement as fast as we expect them to; some who get the outer veneer of culture without very much impression being made on the character; but it is an impatient teacher who expects to make over a race in two generations.

On the other hand, I am certainly surprised to find how many can do splendid mental work and how many are trustworthy and faithful to every task; and some work so hard to get the money to go to school. One seventh grade boy works downtown in a tailor's shop pressing until ten almost every night, and even then has to stay out three or four days a month to get caught up with his expenses. Another works at the furnace of a mill every night—hot, heavy work; but he has kept at it all the year. One of the young men who teaches in the evening school boards himself. A considerable number come from nearby towns, hire a room and get their own food because they cannot pay to eat in the dining-room. This makes us sure many appreciate Talladega.—*Lucia F. Upham.*



## Letter by a 1922 Tougaloo Academy Graduate

### Teaching in a Mississippi Rural School

*The letter which we give below was written by a Tougaloo graduate of two years' standing to one of her Tougaloo instructors with no thought of its being made public. It is illuminating not only as to some conditions in rural sections and the need that exists for schools and teachers, but it speaks for an institution which sends out teachers to such needy places with such a training as this letter shows and with such a spirit. Note the absence of all railing at hard conditions but only the purpose to improve them.*

YOU don't have to get an ocean steamer to Africa, China, Korea or Japan to be a missionary. You can stay at home in the United States and be one. Especially in Mississippi. As I had never lived in the rural districts I had never realized what conditions were to be found and endured until I came here. I'll speak mostly about the rural school because that's what I'm most familiar with. The school building is a three-room house painted white—or rather whitewashed—that sits upon some cut logs that take the place of brick pillars. Frequent church festivals being given in the schoolhouse have left mere frames for windows and no panes in them—very few if any. I manage to squeeze a little money out of the crowd in order to purchase a broom and shovel and duster, etcetera. These have to be hid because nearby neighbors plunder the rooms in order to secure, at the price of others, such things as would be needed in their houses. The trustees of the school are supposed to have enough wood to keep the building warm. You can judge what kind of trustees they are when I don't know them all, only by name: not one load of wood has been hauled. I get students together and we get enough firewood from a nearby woods to make a good fire. Then we huddle around the stove to hide from the bitter winds that whistle through the paneless windows. The students come early in the mornings and clean the rooms, which must last till next morning

because they haven't time after school. Some of them live long distances and usually get home about sundown. Those riding horseback manage to get home soon after school is out at four o'clock. When school opened we enrolled about eighty or more students, but expect about two hundred more after cotton picking time. The attendance is very irregular. For instance, Jaimie and John come to school today—tomorrow they are picking cotton or digging potatoes. We expect a better attendance later.

I'm working in a little of my hygiene gradually. It seems I can't get it on foot right off. I have given them quite a bit of training in physical exercise and a lot of helpful games. I take part of their time every day for some subject in hygiene. Some days ago we discussed the toothbrush subject. They seemed not to know much about it. One small boy defined a toothbrush as the chewed match-stem that his mother dips in the snuff can.

Judging from these points you may think I'm principal, but I have only primary to fourth grade. The professor is a rather unconcerned sort of man. You see there's plenty of chance to prove myself and bring in some new things. I believe I could write a book about this one rural school, but this will give you an idea of what a task I have with no tools to work with. I find that teaching small children is not a small job.



## A Letter to Dr. Cady

**M**Y dear Mr. Cady:

I have just finished reading the August number of the *Crisis* in which is printed your letter to Frederick G. Wells, a law student of Columbia University. It has aroused my deep feeling of gratitude and respect, which has been increasing for your Association for several years. This feeling looms up now and demands expression.

Having been a student at Fessenden, a worker there, and having just completed a school term at Talladega College I know something of the wonderful work you are doing.

In making it possible for many Southern boys and girls to obtain high school and college training you realize and can approximately estimate the educational value of your organization; yet you cannot realize what it means to hundreds of earnest students who are yearning for an opportunity to develop into efficient men and women. To say we—I say “we” because I know there are many who feel as I do—are thankful

for and appreciate the many good things that your interest in humanity has brought us is a mild way of expressing our true feeling.

As I have come in contact with those associated with your organization, have heard you and Mr. Brownlee speak, noted the feeling of fellowship between the members of your staff and workers, I have been wonderfully impressed.

The broad, genial spirit of the A. M. A. seems characterized by its members, who broadcast a feeling of good-will to all mankind. This spirit penetrates the lives of many students and has a great influence upon them.

I take this privilege to express the feelings of many whose lives have been transformed as a result of your work and whose silent gratitude has caused them to reverence the name of the American Missionary Association.

Very truly yours,

THERESA L. BASS.

\* \* \*

## Coming Into Their Own

**I**T is an event of more than ordinary interest that Fisk University should have been able to complete its campaign for a Million Dollar Endowment Fund. This was made possible by the challenging gift of a half million by the General Education Board on condition that another half million should be raised. It was the first large gift of this Board to Negro education. The campaign made little progress until a new impetus was given it by the gift of a quarter of a million by the Carnegie Corporation. Other large gifts followed by the Slater Fund and the

Penney Foundation and a number of loyal citizens. Then followed a large number of gifts by the alumni and the million was completed. Perhaps the most cheering event in the whole campaign was the raising of \$50,000 by the city of Nashville—the first time any such sum has been contributed to Negro education by a Southern city. When this was followed by a similar gift to both Hampton and Tuskegee by the General Education Board, it did surely seem as though a new day had dawned for the education of these ten million of our American citizens. We can only hope

for Hampton and Tuskegee the same success that has crowned the efforts of Fisk. In all these achievements the Association has the same joy that comes to any parent in the success of his children, for Hampton and Fisk are the true children of the Association, while we stand in a sort of grandparent relation to Tuskegee.

### Things in Which Fisk Has Been First

1. The first and only Negro college to have an endowment of one million dollars for college education.
2. The first and only Negro college to receive \$50,000 from a Southern city.
3. The first and only Negro college to be made an associate of the Carnegie Foundation, thereby admitting Fisk teachers to the benefits of the pensions granted by that body.
4. The first and only Southern



JUBILEE HALL, FISK UNIVERSITY



Negro college to be recognized by Columbia University.

5. The first Negro college to be recognized by the Harmon Foundation which appropriates money for loans to worthy students in worthy institutions selected by the Foundation.

6. The first Negro college to go on the Quarter System.

7. The first and only Negro college to run four quarters a year.

8. The first and only Negro college to be given scholarships by the Julliard Music Foundation.

9. So far as we know, the first Negro college in Jubilee music.

The story of Fisk is full of romance and heroism. From the day in 1866 when General Clinton B. Fisk started a school for the refugee slaves in the old barracks used for Federal soldiers, until today, it has been a drama of heroic service to a race to which we owed much in reparation and everything in Christian brotherhood. It will hardly be denied that Fisk has held in the past the place of leadership in the higher education of the Negro race. From her walls have gone a multitude of teachers, preachers, physicians, lawyers

who have become in every community the wise and sane leaders of their people. Fisk graduates are in almost every school for colored people and are sought for eagerly by those who would have trained leaders in this day of accelerated evolution of racial hopes.

While we do not think it is the greatest contribution of Fisk, yet we can not but acknowledge that greater fame has come to Fisk through music than in any other way. It was in 1871 when the University was almost compelled to close for lack of funds, that the Fisk Jubilee Singers went out on their venture of faith. Perhaps there was only one, Professor White, their teacher and trainer, who believed they would succeed, but they have now rounded out a half century of unabated success. Recently we heard three of the original troupe sing—it would be impossible to find anywhere in the world voices over seventy years of age so winsomely sweet. The story of their career in Europe—London, Paris, Berlin, we need not repeat. That was in the days when the Negro Spirituals had not become the common property of the phonograph and the concert hall, and before the incomparable Roland Hayes had sung them into the souls of the folk in America and Europe. But this summer has witnessed another triumphal tour of England—the larger company now reduced to a quintet. It is their first trip overseas in forty years. They sang privately before the Queen of England at Windsor Castle, and at the London home of Lady Astor, who gave a special dinner before the concert, among her guests being the American and Belgian Ambassadors, the Duke and Duchess of Devonshire, the Secretary of State for the Colonies, the Governor of Jerusalem, Winston Churchill and Sir James Barrie. The present Queen of England presented the

singers with a portrait of Queen Victoria before whom the Jubilee Singers appeared in their first trip and again in 1884, and also a pair of silk stockings worn by



THE CHAPEL, FISK UNIVERSITY

Queen Victoria bearing the royal monogram but having also a hole in one heel.

The director of the Westminster Choir exclaimed after hearing them: "Marvelous! They did not drop a fraction from the pitch during the entire concert." The *London Daily Express* said: "A large audience and unlimited enthusiasm greeted the Fisk Jubilee Singers yesterday. They certainly deserve their success, for I have never heard any vocal quintet to touch these colored singers for suppleness and beauty of tone." This will give added interest to their appearance before the home boards at Rockford, November 10-13.

We may well use the words written by James Weldon Johnson to the Negro Poets of the Past as rarely fitted to these incomparable singers:

Not that great German master in his dream  
Of harmonies that thundered among the stars  
At the creation, ever heard a theme  
Nobler than "Go down, Moses." Mark its bars  
How, like a mighty trumpet call, they stir  
The blood. Such are the notes that men have sung  
Going to valorous deeds; such tones there were  
That helped make history when Time was young.

You sang not deeds of heroes or of kings;  
No chant of bloody war, no exulting pean  
Of arms-won triumphs; but your humble strings  
You touched in chord with music empyrean.  
You sang far better than you knew; the songs  
That for your listeners' hungry hearts sufficed  
Still live—but more than this to you belongs:  
You sang a race from wood and stone to Christ.



### Chinese Children In Mott Street School

CHU YAT SEN was doing perfect "ovals" and "push-pulls"; King Moy found it harder than he had expected, while two little girls, King and Chin Lee, had to give up in despair.

They had been in school only a week, so no one demanded very much from them. They sat solemn as owls, quiet, small, their shining eyes saying so much that they couldn't say in the strange English.

It was afternoon session in the public school on Mott Street. Outside went on the innumerable affairs of Chinatown's business; three blocks away the traffic of the Bowery filled the air with din, but within the schoolrooms members of the younger generation were hard at their studies.

"The Chinese children are the best pupils in the school," declared the principal. "They have charming manners, far better than most American children, and when once they have learned a thing they never forget it."

Eight little Chinese trooped into the office, each with a paper in his hand and with exultation in his round Celestial face. A lovely big golden seal was stamped on each paper and with gentle pride the children indicated to the visitor that they were the best papers in the class.

The Chinese pupils usually carry off the honors, it appears. They do things so carefully and thoroughly. Chinese little folk are outwardly undemonstrative,

but that is not because they have no ideas or opinions. A smile or a whispered word of praise will bring a priceless response from their black eyes. They may speak in flat, toneless voices, but they make up for it with their smiles.

Mott Street School uses practically the same primary curriculum that is used in the other schools of the city.—*New York Times*.

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### Articles on Race Relations In Current or Recent Magazines

Racial Bigotry in the United States—*Current History*, July.

America's Reply to Japan's Protest—*Current History*, August.

Negro Migration to the North—*Current History*, September.

British Barriers Against the Japanese—*Current History*, September.

May Japanese Become Citizens?—*Forum*, September.

The Anglo-Saxon Myth—*American Mercury*, September.

The Japanese Bugaboo—*American Mercury*, September.

The Sentiment in Japan on Exclusion—*Review of Reviews*, August.

Anti-American Agitation in Japan—*Review of Reviews*, September.

The New Immigration Law—*Review of Reviews*, September.

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## The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a summary of the donations for the twelve months of the fiscal year, to September 30, including specials. Also a summary of the receipts for the twelve months to September 30, compared with those of the previous year.

### SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Women's Societies	Individuals	Total	Conditional Gifts	Gen. Ed. Board	Trustees Talladega Special	TOTAL
1922-1923.	\$218,740.43	\$102,177.37	\$89,021.31	\$409,939.11	\$9,886.66	\$5,000.00	\$45,523.67	\$470,349.44
1923-1924	233,035.63	92,133.64	91,414.54	416,583.81	10,320.00	999.15	28,686.52	456,589.48
Increase..	\$14,295.20	.....	\$2,393.23	\$6,644.70	\$433.34	.....	.....	.....
Decrease..	.....	\$10,043.73	.....	.....	.....	\$4,000.85	\$16,837.15	\$13,759.96

### SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30

	Donations	Legacies	Income	Tuition	Slater Fund	TOTAL RECEIPTS
1922-1923.....	\$470,349.44	\$121,482.82	\$119,902.06	\$100,147.07	\$3,000.00	\$814,881.39
1923-1924 .....	456,589.48	103,402.16	141,698.58	99,530.55	3,000.00	804,220.77
Increase.....	.....	.....	\$21,796.52	.....	.....	.....
Decrease.....	\$13,759.96	\$18,080.66	.....	\$616.52	.....	\$10,660.62

### THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

#### RECEIPTS FOR SEPTEMBER, 1924

Income for September from Investments.....	\$ 9,862.39
Previously acknowledged .....	73,520.45
TOTAL .....	\$83,382.84

#### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

#### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



## CONGREGATIONAL HOME MISSIONARY SOCIETY

We call attention to the article by John R. Barton on the Boy Scout work in the Coeur d'Alenes, which appears in this section of the magazine. The work that is being done for the young people in this region can hardly fail to be productive of results.

\* \* \*

Mrs. S. von Ohlsen has been commissioned as a community worker at Evarts, Kentucky, and has taken up her duties in that field. The Evarts church is blessed with a few earnest, faithful and devoted members, and the pastor writes that they have given impetus to painstaking service in winning others.

\* \* \*

Secretary of Missions Moore is making an extended trip to mission fields in Idaho and Washington, which it is not often possible to visit. His presence will give encouragement and inspiration to pastors in this isolated territory. He is expected to return to headquarters about October 31.

\* \* \*

Rev. Alexander Muhonen, who is serving the Finnish people near Duluth most effectively, held a Pastors' Training Class at Stony Brook recently, and also conducted services among the Finns at that place, as a result of which a church of twenty-one members was organized and received into the Duluth Association at its last meeting.

\* \* \*

Two new folders have recently been put into circulation. One, "The Box Department of The Congregational Home Missionary Society," tells the purpose of the box work and gives lists of articles needed for the parsonage box, the layette, for college students, the Ellis Island Box, Christmas and Birthday remembrances. "C. H. M. S." is a pamphlet descriptive of the fivefold work of the Society, with a summary of statistics for the fiscal year.

\* \* \*

The pastor and his wife at Gregory, South Dakota, are trying to build up a good reading library, not only for their own constituency but for those who come in from the surrounding country. There has been a special call for the books named in a list which will be sent on application. If you are able to procure any of these books in either new or second-hand editions in good condition, send them directly to Rev. George W. Mitchell, Gregory, South Dakota, with the postage prepaid.

\* \* \*

Rev. John Hoelzer, General Missionary in the German Department in Colorado, recently returned from a visit to South America. The trip was made in response to requests which have come to Mr. Hoelzer from South America during a period of three or four years. While he was absent he organized four churches among the Russian-Germans in the Argentine. These are the only Congregational churches in South America, with the exception of those in the British colonies.

Miss Rose E. Hollstein, who has been under commission as pastor-at-large in North Dakota for some time past, reports that one of the most encouraging pieces of work in which she was engaged last summer was the establishing of a Bible School at Pierce, some thirty miles from Bowman. The work began at eight o'clock in the morning and both parents and children enjoyed it immensely, so much so that they continued it the second week themselves, putting on a demonstration on Friday evening that packed the house. This is a real rural community and Miss Hollstein is of the opinion that more of these schools would be very helpful. They are especially valuable in localities that are unable to keep their Sunday Schools open because of climatic conditions.

\* \* \*

For some years it has been the practice of the Home Missionary Society to devote a page to the state of the treasury, showing a table of receipts and expenditures for the current year and that immediately preceding. This comparative statement has been omitted this month and it is probable it will not appear again in this section of the magazine. For the benefit of our readers, however, we wish to say that the apportionment receipts of the National Home Missionary Society have been \$1,993 less than for the first nine months of 1923 and that the decrease for September was \$4,216. In the face of the need for advancement in the great field assigned to the National Society, such a showing is far from heartening. Friends of the work, what will you do to help?

\* \* \*

One of the ways in which the National Society is able to assist the self-supporting states is by the loan of its specialists in city and rural work. The following excerpts are typical of many such testimonials which come frequently to the office: "I am writing you to express our appreciation of the excellent services which Dr. Luman H. Royce rendered in visiting Omaha, making a careful survey of the situation there and giving us the benefit of his counsel. At the June meeting of the Board of Directors of the Nebraska Congregational Conference, when report of his work had been made, the Board unanimously adopted resolutions expressing appreciation of his services."

Another comes from the Department of Rural Social Organization of the New York State College of Agriculture: "Dr. Malcolm Dana assisted on the Summer School Program for Town and Country Pastors by giving five lectures. I am sending you this note to express our appreciation. I had had more or less association with the secretaries for rural work in each of the denominations and I congratulate you on having so well-equipped a man as Dr. Dana for his work. His lectures were very practical and helpful and the ministers who were present passed a unanimous request that he be asked to return to teach in the school next year."



## In Christ's Name: His Will Be Done

By REV. ALAN M. FAIRBANK, Edgemont, South Dakota



THE long Arctic winter in Spitzbergen was ended. The biting cold, the cutting blizzard, the bleak night were past. For four months trapped in an open boat meant for succor to a lost whaler, two Norwegians, Simonsen and Mogleby, had fought death. With ever-increasing weakness they had bravely won their way to land and had kept alive where the cruel hostility of nature made existence a torture and every morsel of food an achievement. Now in the full blaze of the June sun that hardly went to sleep in its round of twenty-four hours, with abundance of egg food to be supplied by the Arctic ducks in "eight days," with rescue almost in sight, these two utterly exhausted men, their powers of resistance all gone, laid them down to wait a few hours until they should pass into the long sleep. In writing hardly legible Thorleif Mogleby scrawled his last words, "Life was short, but beautiful. We have resigned and are satisfied with our fate. In Christ's name: His will be done!" We admire the heroism of Simonsen and Mogleby and in the midst of a pagan generation we rejoice in the exultant Christian faith of the man whose last words were instinct with a deep Christian spirit of trust. But it is sad to think that such men should have perished merely because they waited to set up their mast and "anarok" of distress on Easter Eve instead of a week earlier. For the rescue ship was out after them and came within sight on the Monday before Easter. Seeing no signal, it turned back and left them to their fate.

I would use this story as a parable and point out that the long hard winter of frontier work is over. The grave of the preacher massacred by the Indians is still a landmark by Deadwood, but the Indians who drift into Deadwood today are perfectly harmless. Picturesquely situated on the mountainside overlooking that same city is the cemetery which houses the graves of Wild Bill and Calamity Jane, characteristic figures of the day when liquor flowed like water and every man carried a gun. But today Deadwood's chief interest is getting its share of the Black Hills tourist trade. The hard fight with the cruel frontier conditions is passed. The peril that we face on the frontier today is not wide-open flagrant sin, but the terrific temptation to stop when you are halfway through; to seek easier fields and more pleasant pastures, when the work, skillfully projected and well commenced, begins to flag. The problem now is to see that work heroically started and gallantly continued is put on a permanent, self-supporting basis. It would be a true but sad epitaph to place on the grave of many a home missionary venture if we used the last words of Mogleby, "Life was short, but beautiful. We have resigned and are satisfied with our fate. In Christ's name: His will be done."

My own experience of five and a half years in the Cheyenne Valley Larger Parish will be a typical story of how a western frontier field is handled in these modern days and will also show how critical is the situation in many places because a constructive piece of work

half done is in the fell clutch of what a recent article called "that pain in the Northwest."

Our first duty in Edgemont was analysis. That was rather easy. First, the church had very little standing in this community of thirteen hundred people. The church building was a "square box" filled with screwed-down pews and a pulpit. Its interior was attractive and worshipful, but with very little relationship to the work that needed to be done. The general sentiment represented by the main body of the business men was absolute indifference to the church. Mere preaching wouldn't get them interested. The froth from special meetings too often blows away on the prairie winds. Only a program of service and the use of continuous methods which would get under the hide of the great unchurched would gain us much headway. Second, although some work was being prosecuted in the widespread country community surrounding Edgemont, there were hundreds of people, normally church loving, who under frontier conditions never went to church except to an occasional funeral and whose children never went to a Sunday School. This country community, stretching out fifteen to fifty miles in the various directions, claims Edgemont for its market town and out of its sporadic and unsatisfactory religious life challenges us to enlarge the parish and graft the modern methods onto the spirit and effectiveness of the old circuit rider ways.

After analysis, program. Agriculturally, this is a "dry farming" country. We have rain and snow but not enough of it to farm as they do back in "Ioway" or eastern South Dakota. Diversification is salvation, with emphasis upon the dairy cow, the hog and fodder crops to feed the same. Along this route some farmers are making good even in these hard times. The country districts here will never be thickly settled, yet communities out in the open develop a spirit of their own and respond far more readily to a socio-religious program than the people do in town. For this work I needed a car and through an article in *THE AMERICAN MISSIONARY* received the money for one from a fruit



PILGRIM HALL IN USE

rancher out in Yakima, Washington. Each year, save one, I have either myself or through a summer student helper started a new point of work until now the five fingers of Edgemont's hand reach out in as many different directions to form the Cheyenne Valley Larger



Parish. The warmth of welcome in a lonely ranch home, twenty-five or thirty people listening eagerly to plain, practical gospel in a country schoolhouse, a few simple games after the sermon on the week night evening is over, and you drive home twenty miles in the dark feeling that here are people who are solid, substantial and genuine.

Edgemont itself is a division point on the Burlington Railroad, made up mainly of railroad employees and ex-ranchers plus some farmers who come to town to live in order that their children may have better facilities for schooling. Such a community demands a program of service. Since the town is not large enough for the Young Men's Christian Association, the church has an unchallenged field of opportunity along the lines of religious education and social service which in time will bring it recognition. Such a program demands the proper kind of a church building. Obviously a Sunday School which often has an attendance of over a hundred, and is divided into ten or eleven classes, could not do very effective work in a room twenty-eight by forty-two feet. Some of these classes had to seek rooms temporarily in the parsonage in order to escape the hubbub, and a new building was imperative. For socials among the young people the parsonage was again drafted into use, but there is a limit to the wearing qualities of rugs and furniture. As scoutmaster and Ranger guide I have come into intimate contact with about seventy-five boys. We have been handicapped because there was no adequate place to let them loose in a game of basket ball or volley ball. A new brick edifice forty by eighty feet was projected. Instead of adding a clumsy addition to the rather decrepit old church, or building a make-shift new church of which we would be ashamed in five years, it seemed best to erect an edifice that would be a reason for joy, pride and usefulness for fifty years. The South Church of New Britain gave us an initial boost; the Congregational Church Building Society extended its fatherly hand; the New Britain friends continued their benevolence; the people of Edgemont responded with money according to an enlarging vision and gave of their free labor what would have cost twenty-two hundred dollars. Sand has been hauled, boards have been nailed,

erected, and the basement roughly finished off has been put into practical use. It has cost about ten thousand six hundred dollars and is worth fully fifteen thousand dollars at contract prices. A little comparison will make the matter vivid. The old church was a wooden box, the new basement is a hall—Pilgrim Hall. The



BREAKING GROUND

old church seats one hundred and thirty-five. Pilgrim Hall seats three hundred. What is more, Pilgrim Hall has a kitchen at one end, which in due time will be thoroughly furnished, and there is a fully equipped stage, with drop curtains, foot-lights, and so forth, at the other. Pilgrim Hall is the only place in town suitable for home talent entertainments and theatricals. By providing place for entertainment we do a real community service.

Here we are, with our program half completed, faced with the sickening reality that the financial condition of this city and the surrounding country is so down-and-out that further progress without outside help immediately is practically impossible. It would take five thousand to eight thousand dollars to finish the new church and the last twenty-five hundred dollars is promised as a loan from the Congregational Church Building Society. But the rest of the money seems as far away as the moon. There is no community gymnasium, not even a barn or old store building which might be used for high school basket ball, community volley ball and general gymnasium work. With the new building completed, it would not take much to add on to the old church so as to make it serve this purpose wonderfully well. It would show the town that the church is here to serve.

One more problem remains, that of getting the message home to the "suburbs of Christianity," of reaching the "fugitive fringe" hardly touched by the staid orthodox church program. A good Acme motion picture machine would quadruple our evening audiences. Pilgrim Hall would be ideal for such a service. The young people of New York State at the Wells College Conference last year gave over sixty dollars. To buy the machine and equipment we need one hundred and fifty dollars more.

Why, you ask, is the financial condition so desperate? The economist answers: "Too much money loaned in flush times to pay for high-priced cattle which could not be paid back when prices tumbled." Other factors intervened, but this was the main consideration which has caused three-quarters of the farmers to be so deeply in debt that life is a struggle to pay interest and taxes, while farm products sell at prices ridiculously lower than the cost of what the farmer buys. This is the chief reason why last November the



THE OLD AND THE NEW CHURCHES

shingles have been put on—by engineers and conductors, car men and clerks, merchants and town officials. The chairman of the building committee, out of a long experience in the building line, has donated his labor of hand and brain as architect and supervisor. After three years a handsome face-brick building has been



bank of Edgemont failed and tied up about three-quarters of the savings and cash deposits of our people. To top it off, this year there is lack of rain after a long, cold spring, which means that the farmers will have almost a total crop failure. Our church building program is only half accomplished. Without outside help, it will be impossible to do more than mark time for several years. A boost now would enable us to make a real demonstration of Christianity as a religion of service. We are praying that help will come and a period of inactivity be averted.

Secretary Burton says in a recent article, "With the increase in the cost of establishing and maintaining churches home missionary funds are no longer adequate for aggressive frontier work." Shall we as Congregationalists give up our attempt to finish such "larger parish" propositions as Edgemont? Shall we excuse ourselves by saying of the Western frontier work, "Life was short, but beautiful. We have resigned and are satisfied with our fate. In Christ's name: His will be done"? If we do, we will always be dogged by the haunting fear that his will was not done.

## In the Coeur D'Alenes—Where Opportunity Looms Large

By JOHN R. BARTON

NOTE: Mr. Barton, a student at Yale, who spent the summer vacation period of 1923 at Wallace and Mullan, Idaho, returned last summer to the field in which he is so greatly interested and for which he has done much. Readers who have followed the development of Congregationalism in this part of the country will enjoy Mr. Barton's account of some recent activities.

I WONDER if any of my readers have ever tried to take care of thirty-three boys for five days, some forty-five miles from civilization. This was one pleasant though rather arduous duty which fell to my lot during my term of student service in the Coeur d'Alenes in the summer of 1924. The boys were most anxious to go on a hike and certainly earned the right by the work they put in on the church and hall. Their share of the work consisted in painting and shingling part of the church. The boys are to be commended on their work. They shingled one whole side of the church roof and made an excellent job of it. We had to supervise the work quite closely, for it was by no means an easy task.

All labored long and faithfully and some of them had as many as thirty hours to their credit, given at odd times. In fact, most of them had twenty hours, and we felt that the long-looked-for hike and camping trip on the Coeur d'Alene River had been well earned.

After due preparation we started, the thirty-three boys, three leaders from the two churches—Mullan and Wallace—Mr. Palmer of the Mullan church and a troop committee man to help as assistant leaders. Five cars and a truck carried us up to

Prichard, where we took the logging train up into the woods. We hiked nine miles up the ranger trail from the point where we disembarked until we were well within the big timber. Our object in taking the trip was to advance Scouting, reward the boys for their labor and draw them closer to the church. The camp was most successful, there were no accidents and people

are still talking about it. We secured some fine pictures, caught plenty of native trout and saw numerous deer. I made a point of calling at the home of each boy who went on the camping trip and in this way found an opportunity to meet the fathers and mothers.

After our return the girls of the Mullan church felt as though they had been left out of things, so a hike to Sunset Peak, some fifteen miles away, was arranged for them. Starting out early one morning with a party of girls who were accompanied by some of the ladies of the church, we had a most delightful day, climbing the peak and spending several hours at the top.

One Sunday morning Mr. Withington, the pastor at Wallace and Mullan, was taken seriously ill and had to be rushed to the Wallace hospital. We heard his cries and found him in a bad condition. For-

### Announcement

FIVE DAYS SCOUT HIKE - TROOP No. 1 Wallace, - No. 1 Mullan.

To the North Fork - August 18, 1924.

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Scouts will meet at the Hall Park in front of Dr. Bean's residence. at 8:00 o'clock Monday morning, to be transported to Prichard by car. We go from Prichard to Big Creek by train, and on foot to Yellow Dog, a hike of about 7 miles. Remember this when you start loading your pack.

Necessary Articles

Swimming Suit  
2 Blankets  
Extra Shoes  
Extra Woolen Socks  
Sweater or Coat  
2 Loaves of Bread  
1/2 lb. Butter  
3 Cans Vegetable-Beef Soup  
2 Small Cans Beans  
1 Can Fruit  
1 Pkg. Jello  
Fork - Knife - Spoon  
Plate - Cup - Bowl  
Fishing Tackle  
Towel - Soap Toothbrush  
Pup Tent for 2 or 3 boys  
Small Skillet for every 2 boys  
Knife and Axe  
Scout Manual

SCHEDULE

6:00 A.M. Reveille  
6:30 Colors  
7:00 Breakfast  
7:30 Fishing, Hiking, etc.  
L U N C H  
3:30 Scouting and Nature Study  
5:00 Retreat  
6:00 Dinner  
Camps and campfire  
9:00 Taps

LOE PREPARED

A SCOUT IS CHEERFUL

1. There will be a prize for the honor scout of the camp, the boy who is picked by the leaders and the scouts as being the best all-around scout and sportsman, who is cheerful under fire and is helpful to others. There will also be a prize for the biggest fish caught on a fly, by the scouts.

2. Tooth paste will be provided by Mr. Ostrander, of the Steward Drug Company. May thanks to Mr. Ostrander.

3. Registration fee for grub and necessary expenses is \$1.00, payable in advance by Friday afternoon or evening. Wallace boys can come to the Scout Office at 2:00 p.m. or send by mail. Mullan boys at the Scout meeting Friday evening at 8:00.


4. The Kellogg boys are coming with flying colors. This means the scouts that were known in Camp Easton - Cliff Moore, Jimmie Brown, McBride, and we hope Bugler Handy; also Harry Wilson, honor scout, Camp Easton, who is a whole show in himself.

5. Leaders for the trip will be Ferguson, Barton, Ed. Flohr, Dan McGrath, possibly others. W. W. Palmer

HELP OTHERS

Generally speaking, we are going to play when we play and work when we work, and do out share willingly and cheerfully.

NO FIRE ARMS ----- BE EXTRA CAREFUL WITH FIRE - Always.



Willbur Olson,  
Record Catch 9000 lb.



fortunately, I had a car at my disposal and we succeeded in getting him to the hospital in a very few minutes. Mrs. Withington succumbed to the shock and nervousness, so I had to take care of all the Sunday services on that day; and for some time afterward I had to do double duty looking after the two Sunday Schools, two church services and the Mullan Christian Endeavor which I had been trying to build up. In addition there was quite a bit of pastoral work to be done, such as finishing a directory of both churches which Mr. Withington started and holding a number of funeral services in both towns. These services offer a big opportunity for the church, since very many miners never come to the services except to attend the funeral of a friend. Then they literally flock in. I remember one occasion when the building was packed, people were looking in at the windows, the vestibule was

filled and a large crowd gathered on the sidewalk. The people are always very glad to have the help of the pastor at such times and always call upon him. Now and then a burial is held without any religious service, but they are rare. We do not confine ourselves to the straight funeral type of service, but try to impress upon the people the great responsibilities of life and citizenship.

I left the Coeur d'Alene district with the same regret I experienced a year ago. The older boys and girls in the Mullan Sunday School presented me with a handsome silver watch chain and belt buckle, which, needless to say, I prize greatly. Their letters, since my return, also attest their loyalty and friendship. A work of this kind brings its own reward, and I am most grateful for the opportunity which the Home Missionary Society afforded me to have a part in it.



EARNING THE HIKING PRIVILEGE



## A Constructive Work in a Strategic Region

By REV. GEORGE J. WEBER, *Albuquerque, New Mexico*

NEW MEXICO is the fourth largest state in the Union. Only Texas, California, and Montana surpass it in area. It is a state of great potential wealth as well as one possessing wonderful beauty and charm. Even its deserts weave a spell about him who is fortunate enough to live near them, and its majestic, forest covered mountains uplift and inspire. It is most fitting that the name "Land of Enchantment" is being used more and more in regard to New Mexico.

Albuquerque lies in the center of the most interesting hundred-mile circle left in America. In that circle are the ruins of ancient cities that were practicing the first feeble arts of civilization hundreds of years before the people of Europe and Asia were beginning to emerge from the dark ages. In that circle are the remains of three early civilizations: the Spanish, the American pioneer, and that of the rough era of Billy the Kid; the days

of the far-flung land grants and ancient Spanish dons, the days of Pike and Wallace and Phil Sheridan.

Albuquerque draws from a section that possesses natural wealth that Midas could not have imagined and that not a fraction of the American people now realize. There is said to be more coal of high grade

in the San Juan Valley alone than there is in Pennsylvania, West Virginia and Maryland combined. There are veins of bituminous and anthracite coal lying astride one another. There are coking coal, gypsum, copper, gold, silver and oil.

The natural wonders and man-made conquests of New Mexico cannot be described. Here is Acoma,

the "City of the Sky," sitting on a broad-topped rock four hundred feet above the plain below and approached only by foot over the Holy Sands. Near Acoma is the Enchanted Mesa, which rises out of the sandy waste. "Towering silently, inscrutably, like the Sphinx of



THE PUEBLO OF TAOS, ALBUQUERQUE, NEW MEXICO



Egypt," it possesses a history to stir the imagination of the dullest traveler. Here in this state of wonders one finds Rito de los Frijoles with its unearthed city of lost hopes; Puye, where lie the remains of the "Cities that Died of Fear"; Taos, with its communal home, housing fifteen hundred people—the first apartment house of North America and still among the largest, with its five terraces reached only by ladders.

In the heart of these wonders lies Albuquerque, which, with its suburbs, has a population of about twenty-eight thousand people. It is a beautiful city, modern in every respect, with fine churches, good schools and beautiful homes. The shops of the Atchison, Topeka and Santa Fe Railroad are here. The largest city in the state, Albuquerque is a fine business and wholesale distributing center. Here is located the State University. The beautiful Franciscan Hotel, built by community effort, is held by many judges to be among the most lovely of America's large buildings. Erected on a combined model of Pueblo Indian and Moorish architecture, the Franciscan is a building to charm and delight. It is only one of many beautiful structures. With an altitude of approximately five thousand feet, a dry, mild climate, an abundance of sunshine and hosts of splendid people, Albuquerque is a delightful place in which to live.

Life in that city is a constant procession. Not only because of the tourist, but as a health center in the treatment of tuberculosis. Men and women from all over America are drawn to it as well as those from lands across the seas. One could write volumes describing the various people who come here seeking relief from the disease which every year claims so many of our population. Many there are who come before it has secured a very strong hold and are able to find health, strength, and renewed physical vigor. Some of these return to their former homes or move elsewhere. Others, either from necessity or choice, take up their permanent abode in the place where they have found

His nearest relatives were distant more than a thousand miles. This case is typical. To these young men and women come discouragement, loneliness, heartache and despair, and it is the business of the pastor to try and bring comfort and cheer into their lives. Yet on the whole the sufferer from tuberculosis is optimistic and the real courage and splendid faith



ISLETA, INDIAN PUEBLO, NEAR ALBUQUERQUE, NEW MEXICO

which characterize so many of them cannot fail to prove an inspiration to others. One young man expecting in a few short hours to go out to that "bourne from which no traveler returns" had only a cheery smile and an encouraging word as he talked to the pastor, alone with him in a city far from friends and loved ones. The Presbyterians, Methodists and Catholics maintain sanitariums here for the treatment of tuberculosis and there are a number of private sanitariums and homes where care is given. To the writer's knowledge there is not only no sanitarium, but there is not a single private bed in any institution in the Southwest maintained by Congregational money for the treatment of tuberculosis. If the knowledge of the many sufferers from this disease were but brought home to the denomination as a whole, as it is to the pastors in this section, there would undoubtedly be as great a response in the matter of providing relief for our own needy people as is the case with other denominations. The time and effort which the ministers of the Southwest must give to those who need their care is very great at all times. But though it is in many cases a sad work, it is one which brings its own reward in grateful response and appreciation from those whose need calls forth the giving of the "cup of cold water" in the Master's name.

There is a large place in the Southwest for the Congregational denomination. The opportunity to proclaim a liberal message is very great and thus our denomination, so singularly free from the "things which divide," has a place here.

An advancement along all lines of church work and activity is expected during the coming year. The different organizations are all doing splendid work. The fact that the membership has increased by thirty per cent during the past spring furnishes grounds for optimism regarding the work for the coming season.

The pastor of this church will always be glad to be of service to those who may from necessity or choice have decided to cast their lot with us. He will esteem it a great privilege to respond at any time that his services may be desired.



THE FRANCISCAN HOTEL, ALBUQUERQUE, NEW MEXICO

health. But there are many who do not come until the disease has advanced so far that there is no hope of recovery. To be constantly brought in touch with these men and women, most of them young, is the lot of the minister in this city. Many are alone. Some time ago the pastor was called in the early hours of the morning to visit a young man believed to be dying.



# Reaching the Rural Communities Through the Agricultural College

By REV. HERBERT R. LIVINGSTON, *Corvallis, Oregon*

WE, the Congregationalists who live in Corvallis, Oregon, are here not because we are here but because the Oregon Agricultural College is here. The other ten church organizations are ample without our assistance to church the seven thousand folk of the village. But the four thousand students of our state college present a challenge from which the Congregational church, with its traditions, cannot very consistently turn away.

Each year approximately five hundred Bachelors of Science go out from these halls into the work-a-day world. They are all taking places where their influence will be important, but quite a large number of them are entering spheres of leadership in rural communities that present extraordinary possibilities. Young women, specialists in home economics and household arts, are taking positions as teachers in grade and high schools and as leaders of girls' clubs. Young men trained in the mysteries of agriculture are becoming county and community agricultural agents and leaders of boys' clubs. It is doubtful if any position in a country community offers greater opportunity for Christian influence than the places filled by the graduates of the agricultural colleges. I do not wish to give the impression that all of our O. A. C. graduates are going into the farming districts. We are turning out marketing experts, foresters, geologists, chemists and engineers of every variety. I am stressing the rural positions because I think their influence upon the social and religious development of our people is of the greatest importance.

Naturally our institutions here on the Pacific coast have contact with the peoples across the ocean. The dean of our school of home economics, Miss Alva B. Milan, has just returned from a two years' sojourn in China, where she has been engaged in establishing a course in home economics in Peking University. A graduate, class of 1921, who went out with her has been installed as head of the department. Mr. and Mrs. J. C. Clark, class of 1904, are also in China in charge of an educational project of magnificent proportions. Under the auspices of the Young Men's Christian Association they are supervising the instruction of some seven thousand Chinese boys. Instances of our graduates holding instructional positions of importance in China, Japan, India, the Philippines and South America are too numerous for me to detail here. I want to mention, however, the splendid relief work that is being done by one of our young men in the Near East. Leonard Hartell, class of 1913, went to Armenia under the Near East Relief in 1922. In a district where the men were practically all murdered, he is using twelve Armenian boys to operate as many tractors with which they cultivate twenty thousand acres to wheat and barley, thus doing the work formerly done by three thousand men and one thousand oxen.

Our students come from the four quarters of the earth. Last year there were twelve each from the Philippines, India and Canada, seven from China and

five from Russia, with smaller delegations from Spain, Mexico, Holland, France, Denmark and several of the South American republics. Almost every state in the Union is represented, but the great majority, of course, are from Oregon.

Religiously they are considerably mixed. Approximately twelve hundred claim church membership, eight hundred express a preference for some church, while about a thousand are not sufficiently interested in any church to indicate a preference. Of the two thousand who have either church membership or preferences, three hundred and twenty are Methodists, three hundred and ten are Presbyterians, one hundred and seventy are Disciples, one hundred and forty Catholics, one hundred and forty-five Episcopalians, one hundred and twenty-seven Congregationalists, one hundred and fifteen Baptists, one hundred Christian Scientists, with a scattering of smaller numbers through some twenty other sects.



THE AGRICULTURAL HALL

Our first objective is to make our church the church home of every Congregational student that comes here. The initial step toward this end is to inquire by means of a letter to pastors, with questionnaire, stamped envelope inclosed, what new students are to be expected. This we do early enough in the summer so that we can write to the prospective student before he comes, giving him a friendly welcome to our church. Through this questionnaire we also try to find out enough about the student's interests and activities in his home church so that we may be able to approach him intelligently in relation to some congenial service here. Fortunately the college has a department of music, which serves to bring to us a large number of young people with musical ability. We have been very successful in getting students to work in our musical organizations. By employing as soloist and director a young woman, who has a beautiful voice, excellent ability in directing and a very pleasing personality, we have been able to build up and hold together a very good chorus choir of more than thirty voices. Please understand that we do not regard our music as a form of entertainment by which we hope to draw a crowd, but as a means of giving beauty and greater spiritual meaning to our worship service. We have come to feel that a dignified, orderly and prayerful worship



service is one of the things that will be most helpful to these young people. Their lives are very active and their minds are prone to be overwrought with notions and plans. They need for at least one hour a week to be still and know that He is God. However, our quiet and somewhat ritualistic form of worship is not the type that is indigenous to this soil. Religious words to ragtime music, a program with novelty and "life" is more attractive to the majority, even of our college students.



THE CONGREGATIONAL CHURCH, CORVALLIS, OREGON

It is hardly necessary for me to say that in our Congregational pulpit we consistently try to preach a gospel that will stand the test of the classroom. It is our endeavor to give the student such a conception of religion that when he thinks it out in relation to his science he will not find it necessary to shelve his religion.

Our young people may be religious by nature, but I do not think they are natural born church goers. Even with the habit fixed by years of training it is very easy to shift it when one goes to college. We find it is quite an art, this getting the Freshman started to church. And it is an art of which we are by no means masters. Yet we have learned some things and one is that if you do not get him started early in the year you do not start him at all. Once he has been caught in the social whirl of campus life it is next to impossible to induce him to make a place for religion in his crowded schedule. Very shortly, therefore, after the fall term registration days it is necessary for us to get in touch with all the new students on our list. The Registrar's office very kindly gives each student the option of filling out a blank, stating his church membership or preference. Our workers haunt the office during registration hours, copying names, and before the first Sunday after college opens we aim to have seen every new student upon our Congregational roll and to have given him a very urgent invitation to our services. We also hand him a little folder that tells the story about our Young People's Sunday Afternoon Social Hour, the classes for college people in the Church School, the series of sermons of special interest for students, the subjects and speakers for the Sunday Evening Forum and many other things about our church.

On the second Friday evening after the opening of the fall term all churches in Corvallis keep "open house" for students. Some of these receptions are

rather formal, others are very informal, with lots of noise and life. We send invitations only to those on our Congregational preference list, but it is understood that students may bring friends who are not church members. Usually the attendance is large. Many are there that we will never see there again. But it serves the purpose of giving our church folk a chance to meet them and to win their interest if they can. This year we plan to follow up the "reception" with an out-of-door frolic. But as the social plot on the campus thickens we are able less and less to interest students in social functions at the church. On rainy Sunday afternoons—our western Oregon winters provide many of them—there is an opportunity for fellowship that our Christian Endeavor Society makes use of by maintaining the five o'clock "social hour" preceding the weekly young people's meeting. A program of entertainment, consisting often of quiet games, is provided and light refreshments are served. The principal reason for serving refreshments is to prevent the college girls who board at the dormitories—girls who do not belong to sororities are required to stay at the college halls—from going supperless, since there is a conflict between their supper hour and the Christian Endeavor meeting. This, however, is not something that we do for them. The Endeavorers—the senior society members are most all students—do all the work and pay the bills. Christian Endeavor meetings are well attended and the interest is very good, but more than fifty per cent of the students active in young people's work do not make a practice of attending church services or the Church School. On the other hand, there are many who are to be found at morning worship and some of them also at Church School who take no interest in the Young People's Society or in any other phase of our church life. A thing that we very much deplore, but that we so far have been unable to remedy is the division thus made in the body of students that come to us. The two groups are never at the church at the same time and consequently most of them do not know one another.

Ordinarily one does not expect Scouting to have any interest for college men, but because of the large number of students serving as assistant scoutmasters in our Boy Scout organization it is one of our most successful means of training college men for Christian service. This is the case because of our very great good fortune in having in our church and at the head of our Scout work Mr. Delmer M. Goode, a member of the college staff, who is a most efficient Scout leader.

After two years in a college parish the writer finds himself still hesitant to take part either pro or con in the apparently popular discussion of the irreligiousness of the college. I have no statistics, but I know in a general way that at least fifty per cent of the faculty and perhaps as large a proportion of the students are church attendants. In the larger churches here more than half of the most active workers have college connection. Then if from the seven thousand population of the town we deduct the included college element, comprised in the members of the faculty and their families, estimated at one thousand five hundred, and to this add the four thousand of the student body we have five thousand five hundred to five thousand five hundred. Town against gown, fifty-fifty. So that one



would seem to be about as religious as the other. But the fact remains, nevertheless, that in an institution like this the drift is naturally away from the spiritual things. The object of this college is to train men and women to apply science to practical ends. These ends and the sciences by which they are to be obtained are the main things. The student's attention must be focused upon them. Cultural studies have a very minor part in the curriculum. Outside of the life testimony of some splendid Christian men and women there is little here to emphasize the spiritual values. This of course makes the job of the churchman the more urgent.

I presume we are holding our own. That is to say, that the number who become indifferent and negligent of religious duties while here is offset by the number of those who gain a religious interest during their college days. Our signal failure is in not making use of the opportunity that is given us here to train these young people for more effective Christian service. They are a select group, intelligent, energetic and very much in earnest about their life work. We should have here an affiliated department of religious education so that the Christian student while he is fitting himself for a life work might also be fitting himself for service in the Kingdom of our Lord.



## Through Adversity and Prosperity in Montana Larger Parishes

By REV. HERBERT N. BLAKEWAY, *Billings, Montana*

**A**FTER sixteen years in Montana, under all sorts of conditions, I count it a great privilege to send, at the request of Secretary Frank L. Moore, for publication in *THE AMERICAN MISSIONARY*, the first write-up of my work in this Treasure State. While I have not been using the press, I have been using my voice in sounding the good news of the Gospel on the plains, in the mountains and along the rich valleys of mighty Montana.

Both adversity and prosperity have I seen, but it gives me great pleasure to recount that Montana's economic ups and downs have been no worse than those of other states, even better than in most; and conservative farmers and business men have always fared better here than elsewhere. Being one of Montana's farmer preachers who went up to the Broadview district in 1908 ahead of the railroad and served as missionary pastor at Judith Gap, Nihil, Hedgesville, Broadview, Belmont, Cushman, Lavina, Franklin, Comanche, Lake Basin and Pleasant Heights in the days before the advent of either the railroad or the Ford, I could recount many rich experiences of the pioneer days. But I shall simply mention that it was all jolly good fun even when I had to be a real three-in-one, serving simultaneously as pastor of the Broadview-Judith Gap Parish with twelve preaching points, teaching the Broadview Public School as its first principal and holding down a dry-land ranch eight miles east of Broadview.

Those were strenuous days, but more appreciative audiences I have never preached to than in those days in Walter Hurd's saloon at Judith Gap or in Jarvis' general store at Hedgesville or in the missionary tent at Pleasant Heights and the depot at Broadview. The comradeship with both the old-time rancher and the newer pioneers was rich in fellowship if not in financial returns. The fact that churches now flourish at twelve different points of that early larger parish makes me feel it was not service in vain, despite the hardships



REV. HERBERT N. BLAKEWAY

of forty and fifty mile trips on a single Sunday, covering the distance with a team of Indian ponies and preaching three or four times, as well as helping with the Sunday Schools.

Later, leaving the dry-land ranch and field at Broadview, I accepted the pastorate of the Absarokee Congregational Church with preaching points and Sunday Schools at Roscoe, Stockade, Beehive, Kent Lake and Whitefish. During the four years of service on this larger parish I wore out three Ford cars and in order to support my family of wife and five children I had to teach school again, work on the ranch and clerk in a store, in succession, in addition to my pastoral work.

It was here that I served as secretary of the Absarokee Chautauqua and manager of the Absarokee emergency hospital during the "flu" epidemic. It was hard for me to tear myself away from the dear Absarokee people



A SHOCK LOADER

who had stood by me so loyally, and accept the call to the Red Lodge church. Here it was my privilege to organize the Boy Scouts, including all the nationalities of the flourishing mining city. Here, too, I taught in the city schools as supervisor of penmanship and instructor in civil government.

As an ex-school teacher, my strongest emphasis has always been on the program of religious education, with the Church School as of first importance in the





TWELVE-FOOT DRILLS

local church program, followed closely by young people's societies, Boy Scouts, Campfire Girls, Four-Square Boys' Clubs and Girl Scouts. The Red Lodge Church School won the state banner in 1921 as the best Church School in Montana and the Hardin Church School was second best in 1923. We used the graded lessons in every Church School. Through this work large accessions to the membership have been made from the Church School pupils and their parents, which have been the cause for rejoicing on the part of the pastor.

The out-station work on each field has been outstanding. In 1923, with the aid of Rev. C. Franklin Parker, we held Church Vacation Schools of one week each at Foster, Finlayson, Toluca and Mascheta.

On May 26, 1924, I took a trip out to Camp Four of the Campbell Farming Corporation, forty miles from Hardin. The headquarters of this largest farm in the world is located in Hardin and most of the families of the one thousand and more employees are affiliated with our church, so the men were expecting me. Think of the thrill of seeing hundreds of thousands of acres of rich virgin soil which until now has been the hunting grounds of the Crow Indian! And the cattle ranged upon a thousand hills! I sat down to dinner with fifty of the finest, cleanest men to be found anywhere. In Camp Four there are thirty-five thousand acres under fence and eight thousand more are being broken and seeded to flax by twenty-two tractors. I was greatly impressed when I saw these machines in operation, breaking and seeding six hundred and forty acres of sod a day. Thomas Campbell, a member of the First Church at Pasadena, California, who attends our services when in Hardin, is the president of this

mammoth farming corporation. He has been engaged in big farming since he was sixteen years old, although he also found it possible to work his way through the University of North Dakota. His recent crop of four hundred and eighteen thousand bushels of wheat in one season is the forty-fifth produced by the Campbell family, his father and grandfather being wheat raisers in another Western state. No account of Big Horn County that leaves out this Campbell farming corporation is complete and my own contact has been not only with the president, Tom Campbell, but I have also ministered to the family of the vice-president, Thomas Hart, who resides here all the year around. It was also my privilege to marry J. R. Taylor, the fine young man who is manager of Camp Four. Such are the varied experiences of the Western pastors who are privileged to work with real men who are engaged in making mighty Montana still mightier by their hard work and constant persistency.

In accepting the pastorate of the Billings South Side Community Church, I do so with the hope that we can continue intensive larger parish work there both in the city and at nearby country houses, as well as secure better educational advantages for our five children. Surely there is ample opportunity for the South Side Community Church of Billings with three thousand laboring people in the vicinity whom we hope to reach and interest by a varied service program. The three-story brick building is adequate and there is a staff of devoted local workers. The first work at Community Church, Billings, was a Vacation Church School of four weeks. Nearly two hundred were enrolled. Pray that we may succeed.

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## Gordon and Company

By REV. CLATON S. RICE, Boise, Idaho

**T**HIS is the story of how a talent, thought in the early fervor of conversion to be more or less of a devil, is being used of God in transforming the youth of a Western mountain town.

Just why he possesses the talent Gordon does not know. Raised in Toronto, Canada, by parents who could give him few advantages, a working boy himself until long after his conversion to Christ, he always has possessed talent as a painter and handicraft worker.

After his determination to dedicate his life to the Master he realized that his talents must be dedicated to him as well. Passing up numerous opportunities to capitalize his ability as a cartoonist, Gordon studied theology, won his wife and came West to devote his talents to the Lord.

Big Horn and Van Tassel, Wyoming, today bear the impress of the lives of the Gordons. Now Council, Idaho, is being blessed by their ministrations.



The boys of the entire country were preacher by when the Gordons came to Council. Now they have their club house under Gordon's direction, and meet for good times and work in the manual arts. One by one they are dropping in to Sunday School because of the interest aroused in them by the club work.

But the biggest thing the Gordons have done is their Daily Vacation Bible School. Last year, with the community and church both skeptical, the Gordons handled it themselves, financing it as well. They enrolled seventy young folks and no one said it was not a success.

This year the entire community got back of it. The community financed it. They enlisted a corps of seven teachers and the school was put over in a big way. In a little town of four hundred inhabitants, they enrolled nearly one hundred in the school. Look in on the school some morning. It is the busiest place in town.

The whole group meets for Bible instruction under Mrs. Gordon, the first period. It is good to hear them repeating the scripture they have learned. It is a delight to hear them sing.

For the final periods they are separated into different rooms, depending upon their ages and what they want to learn. Sewing, weaving, raffia work and painting are all taught.

The great sight of the day is to be found in Gordon's room. Here about forty youngsters, boys and girls in their 'teens, are found, all working under the direction of Gordon.

How he is able to do all that he does and still keep his head one cannot imagine. Drawing designs on wood for their manual training work—Indian beads,



WORK OF THE BOY'S CLUB, COUNCIL, IDAHO

horses, picture frames, boats, cats, guns, dogs—all with a rapidity that dazzles one; mixing colors for those who are painting and giving a canvas a touch at this point and at that; directing each unskilled youngster, answering a hun-

dred questions, sharpening tools, keeping the whole group moving along good naturedly. It is an exhibition of mental agility and an artistic skill which astonishes one and fills him with the greatest admiration.

"Mr. Gordon, I want to make a sheik. Draw me a sheik," demanded a lively 'teen-year-old girl.

Gordon smiled at her insistence and drew her a design—that of an old Arabian sheik with a turban, but it did not prove a success.

"Why, that isn't a sheik" she stormed. "I want a sheik, a pretty sheik. I don't want the picture of an old man."

Then Gordon understood and drew the profile of an up-to-date clean-looking young man for the hungry girl. She was happy and went about her work with a song. It does not take such a lot to make people happy if one knows how.

How to handle them all together is a great problem. They are doing it somehow, lovingly, skillfully, and well. They are blessing the community and, in return, I know they would say that they are being blessed in His service.

There are places around Council which are not neglected by Gordon. For instance, there is Mesa, which he visits as often as possible, and Indian Valley, where he assisted at a fine Memorial Day service and interested the people in Bible studies and a Daily Vacation School.





# CONGREGATIONAL CHURCH BUILDING SOCIETY

## Public Worship\*

By LEWIS T. REED, D.D., *Pastor of Flatbush Congregational Church, Brooklyn, N. Y.*

I KNOW of no more important theme than this of public worship to occupy the attention of this conference. In every convention in which we assemble we are familiar with the urgent appeals for more money, for more evangelistic spirit, more zeal in winning new members, more accuracy in the keeping of church records; in fact, we are quite familiar with all the urgent necessity of securing results. The Christian church in America is so uncertain of its own message and is so eager to demonstrate that it is still an effective force in American life that we scan the tabulation of statistics with the very greatest of eagerness.

But does it occur to some of you that perhaps we have a more urgent mission to perform and a higher view of our activity to accomplish than that which is embraced in the securing of these results? Possibly the paucity of actual results is due to the failure to produce in the minds of men and women those deepest impressions which ought to be associated with imparting the Christian message. In other words, may it not be true that the Christian church, especially in the non-ritualistic orders, has been so eager for the actual, physical, tangible results that it has not had sufficient confidence in the power of a devout, sincere presentation of the whole religious message through public worship that is ordered and elevated?

Our churches of the non-liturgical order have in the background of their history the informal and often frenzied evangelistic meetings, meeting-houses that are ugly and bare, and the whole protest of Puritanism against the forms and ceremonies of the Established Church. Public worship was for so many centuries among us a matter of presenting some view, supposedly a Bible view, in the form of the sermon, that the whole matter of public worship was thrown out of proportion; and one of the great undertakings of our present time in churches of the Congregational order seems to be to reorganize our public worship in such a way that reverence, dignity and beauty can be exemplified while we in no whit diminish the strength of our truth or become slaves to formalism.

Personally, I would prefer that the Congregational churches would go on with bleakness, bareness and ineffectiveness of the religious appeal rather than that they should come to attach superstitious qualities to the acts and symbols through which mankind seeks to approach God; but, if we will retain some independence of spirit and some strength of intellect, there is no reason why we should not be able to develop a form of worship in which intelligence and flexibility should blend with dignity and reverence.

In every approach to this subject, it must be recognized that an analysis of the situation which comes

to a church or a mission or a preacher must be fearlessly made. Methods of public worship which apply under one condition do not apply under another. A form of worship inspiring, comforting and strengthening in a Gothic cathedral would be entirely out of place in a popular meeting in a mission hall. Therefore, the first duty of every minister and congregation is the duty of analysis. The discovery of the kind of people by whom you are surrounded, their religious needs and perceptions, will reveal to a congregation the type of service in which they should engage, for, after all, it must be insisted that public worship was made for man and not man for a certain order of public worship.

An illustration of that truth is seen in the fact that certain leaders in the Episcopal Church some time ago in my hearing lamented the fact that they were confined so strictly to a certain order of worship and were not free to use the more flexible forms of the non-liturgical churches; while on the other hand in churches like our own we are continually approaching more closely to some of the forms of the ritualistic churches.

### Better Ideals Today

Now the fact is that during the last twenty-five years our normal Congregational constituency here on the Atlantic seaboard has undergone some profound and far-reaching changes in temper. On this Atlantic seaboard the pioneering days have long been passed. A hundred years have elapsed since some of the churches were built in the western part of the state of the New York and three hundred years since some of the settlements were made on Long Island.

While it seems absurd to remind you that the pioneering backwoods days are over, I am not altogether sure that that fact has been recognized by some ministers and congregations of our order in the state of New York. They still imagine that the type of thought and the degree of refinement that existed in the days when western New York was opened up have remained untouched to this day.

As a matter of fact there has been an extraordinary advance. Wealth has enormously increased, boys and girls have gone through college, men and women of every age have continually come into contact with noble examples of architecture, Europe has given its inspiration to many churches within the actual knowledge of the people of our constituency. We are far from being the same people in temper and appreciation in 1924 that we were in 1824, and yet there are churches and ministers that are entirely oblivious of this movement of the human spirit.

Now I say: Woe betide the church that is unaware of that advance and knows nothing of this changed attitude! Woe betide the church that believes that it can offer to the reasonably intelligent people of

\* Read at the New York Congregational Conference, Richmond Hill, N. Y., May 22, 1924.



the twentieth century a bleak or a tawdry meeting house, a bare and dreary order of service, crude manners in the pulpit, and a lack of reverence on the part of the choir and the congregation, and still in the sacred name of the worship of God, compel the consciences and hold the attention of people of intelligence! Simply a cold and rigid conformity to a seventeenth century order of worship in the name of a sacred orthodoxy and out of fear of the encroachments of popery is not going to save a church; and it ought not to. The most sacred demand is for fidelity in each age. Bareness and bleakness were entirely excusable in the seventeenth century because some great men had their minds set on the proclamation of an essential truth, in the proclamation of which with force and power rested the very salvation of the intellectual integrity of mankind. The message was the vital thing of the seventeenth century.

Probably the message will always be the vital thing in the hands of a minister who is great enough; but also every minister and congregation ought to see to it that its own forms of public worship are vital, are expressive of the actual intellectual and spiritual life of the present century, and are genuine in setting forth what the people feel and need. In short, the purpose of public worship in every age is to realize God.

In the realization of God, one generation will use one form and another generation will use another form; but the most sacred duty that is laid upon the minister of the Church of Christ is to see to it that the people who enter the doors of the church do realize God as deeply and as clearly as it lies in the power of the untrammelled spirit of a man to make them do.

In my judgment no traditionalist, whether Puritan or Papal, can make you realize God. A realization of God comes through the present vitality, the genuineness, the courage and the faith of those who are engaged in public worship.

#### What Public Worship Requires

This realization of God as the object of public worship requires:

- a. A worthy and dignified place of worship.
- b. A minister of Christian character and bearing.
- c. The sympathetic cooperation of minister and people.
- d. An order of worship that is reverent.

a. The house of worship. The house of worship may vary from the plain white meeting house, that is so familiar to all of us, to the cathedral, but it must have certain elements—cleanliness, order, sincerity. The building itself preaches a sermon. I lament to say that in some places I have seen buildings that preached sermons of a most depressing kind. Sagging blinds, dirty windows, ragged carpets, unkempt grounds do not speak of holiness. It is useless to wonder why people will not go to church when the church is an offense to every sense of order and beauty. If I were a stranger in a town, I should doubt the moral and intellectual integrity of a minister and people who would not keep the house of God neat. I would rather take my chance of finding God under a spruce or a maple.

It is easy to secure a striking result in country towns.

Sow a lawn, set out shrubs, plant trees, make your exterior your first argument. Don't make God's claim on men a shelter for your own slovenliness. Let the building and grounds be your first appeal to the reverent heart of man. Don't drive the man who wants dignity and decency out into the woods to find them.

Your second argument for engaging in public worship is also unspoken. It is the church interior; and here may heaven help you, for you may not be able to help yourself. You may have inherited stove pipes that cannot be removed, scrolls and fancy patterns on the walls, tin ceilings, green cushions, red carpets and blue walls, and a church auditorium like a box or a circus ring. It requires a spiritual genius to overcome such handicaps. But sometimes such churches burn down by spontaneous combustion, and sometimes you have a chance to redecorate. Then is the chance to register a real advance. You can help that congregation to grow in Christian character by producing a harmonious interior. Certainly the peace of God passeth understanding if it can be achieved in the jumble of colors and designs to be found in some churches.

This introduction is not remote from the main theme. These physical properties bespeak your moral and intellectual integrity or the contrary. They show whether you have a reverence for the God of Truth and Beauty or not, and they may contribute mightily to the very spirit of worship on the part of a congregation. The public has discovered this. The new theatres and office buildings are wonderful examples of this improved aesthetic sense. Let not the church defeat its own aim by being blind to this newly awakened sense in America.

b. Because the purpose of public worship is to realize God, the minister must both exert himself and efface himself. People must be made to feel God. Eternity must sweep them round like a tideless sea. Any church service has succeeded that has given poor humanity a sense of that divine majesty, power and tenderness that lifts the individual from his feeling of weakness and fearfulness into the confidence and peace that are bestowed by the Infinite. Public worship ought to burst the barriers of time and space, overwhelm the petty obstacles of circumstance, put to flight the whole host of impossibles, arm the soul against fears, make love the shining glorious lord of life—all in the name of Him who is the captain of our salvation.

We have cheated our congregations if somewhere in that Sunday morning worship there has not been one brief moment when earth-bound souls have heard the triumphal chanting of the choir of the redeemed, and when the heavens have rolled away with a great noise to reveal the throne of God and him who sits upon it ruling the world in holiness and love. Whatever we do—whether or not we get the furnace fire built, the Christian Endeavor Society provided for and the parish calling done—we are bound by our spiritual integrity to do our very utmost to answer through our leadership of public worship the demand of people for the saving affirmation of the reality and saving power of the divine. And so we pass through the outer courts of the physical settings which are to prepare the mind for worship, to the high, sacred



act of public worship itself wherein man affirms the likeness of his spirit to God and claims the response of God to his affirmation. In this majestic, solemn and awful exercise the minister is leader. Upon him rests the most fearful responsibility. It is his privilege to open the door for stumbling feet and timid souls to enter into the holy of holies for refreshment and light. God pity him if he fail! God have mercy upon him if by trivial speech, cynical thought, unsympathetic heart he mislead those who seek the light!

c. Into the act of public worship many elements enter and also many elements conflict—the personality of the minister, the reverence of the congregation.

First, let me speak to my fellow-ministers. Your whole personality affects the service. Your own reverence, dress and manner prepare your congregation. You can lift a congregation to buoyant, joyous faith by the very expression of your face, or correspondingly depress them. I have worshiped in small churches in summer where the minister has spoiled the service for me by coming in carelessly, putting his hat down in the front seat, going over to talk with the choir and hunting up the hymns while the congregation waited. That minister's whole attitude said: "This is a common performance, just like a town meeting." His manner gave no suggestion that he was engaged in the service of the High and Holy One who inhabiteth eternity. His carelessness of demeanor was an invitation to the people to ignore any difference between the church of Christ and a town meeting. Nay, I have seen the officers of a Masonic lodge and the Grange comport themselves with much more seriousness and dignity than some ministers who profess to be exercising a unique function as mediators of the divine word. One need not be solemn and stilted in order to show reverence. There is an essential difference between wooden stolidity and quick and vital reverence.

In my judgment, the pulpit is no place for intentional wit and humor. The minister who yields to the temptation to crack jokes in the pulpit is in danger of becoming that shocking creature, the person who tries to be funny—an offense to God and man. Spontaneous bubbling over is another matter. When someone protested to Beecher against some of his wit in the pulpit, Beecher replied, "But, my dear fellow, you don't know how much I keep back." It is the humor that you repress and that seeps through your reserve that is the true enlivener of your discourse.

There is a true sense in which we Protestant ministers are verily priests of God. Before the minister leads in public prayer, let his mind, if not his eye, sweep his congregation. Let him imagine their circumstances, needs, problems, joys, duties. Through his prayer these people are to be uplifted, heartened and inspired. He is mediator and priest. On the tide of his prayer these souls are to be borne into the presence of God. Barriers are to be broken down, the gates are to be lifted up, the united host is to sweep into the security and glory of the heavenly presence. Oh, men and brethren, what a demand there is for purity of heart, reverence of spirit, human sympathy! What chaste and elevated diction should be ours to perform this holy and matchless function!

I sometimes marvel at our stupidity in reading the

Bible. When it was written or its discourses spoken poured their hearts' life through it. It was local, vital, genuine. We read it as though we were reading the alphabet. It means too little to the hearer. I believe in explaining what we read. A few words of explanation as to time, place and circumstance make the reading intelligible. We miss a choice opportunity for instruction when we merely read the lesson without first giving people some idea of the origin and significance of the message. We profess to believe in the Bible; then let us read it so that its message can be received. A passage from the Bible, intelligently read, ought to in theory, and may in practice, produce more effect than the sermon. Why not act on the principle that Isaiah, Jeremiah, Paul and supremely Jesus were more convincing preachers than we are?

Finally I come to the part of the congregation in public worship. Ah, beloved, you need the mercy of God! True worshipers come to the house of God with serene, prayerful hearts. True worshipers have a moment for meditation, are prepared to join actively in the service, prayerfully expect the best from the day, are eager for the word. And alas! so many people arrive late, lose the benefit of preparation, catch on where they can, listen casually, have no sense of responsible participation. They remind me of passengers who are hauled up by a rope ladder after the boat has left the dock, and before they feel at home the voyage is over. The late arrival is an enemy of the devotional spirit in himself and in others. Serenity is the first element in worship; hurry is its worst enemy. What is the mysterious attraction of the back pew? What occult influence draws Christians to those far away seats where one neither sees, hears nor shares? What hidden sin of the soul drives men and women as far as may be from the source of power? The answer is that it is the desire to be only an onlooker at a service of worship instead of a responsible participant. In the back seats one is detached, absolved from responsibility and free to observe. He is a spectator and, consequently, not a worshiper.

d. A reverent order of worship is greatly to be desired in all our churches. There is not room to discuss this here, but pastors may easily find good examples in use in many churches.

In conclusion let us all, ministers and laity, realize anew the glory and privilege of public worship under the freedom and sincerity of our Puritan form, or lack of form, if you wish. Personal purity of purpose is its first word. Sincerity, genuineness are its synonyms. Intelligence is a requisite. Reverence toward God in his holy place is essential. The minister must be a Christian gentleman both inwardly and outwardly and every man in the congregation must try to be. The house of God must express the best that we know. It must show the reverence that we cherish for holy things. When we engage in the service of worship, the full tide of prayers and thoughts from united and sympathetic hearts will rise to sweep about the very throne of God, and we shall be transformed from human beings of doubts and fears and enmities into immortal souls of confidence, joy and love. This is the object of worship, and in that experience the soul has exercised its most exalted function.



## One of Our Best Parish Houses

By WILLIAM W. LEETE, D.D.

MANY questions are asked these days about parish houses. Those who would see one of the best of them should visit the one finished this year by the Phillips Congregational Church of Watertown, Massachusetts. Thoughtful preparation was an important factor in its happy construction. It was over nine years ago when the question of better material equipment was first seriously considered. After long inquiry and examination of what others had done and of what could be done, the General Building Committee on November 1, 1922, submitted its final report and the same was unanimously adopted.

When the building movement was initiated, the thought was for a new house of worship and, adjoining it, a parish house for Sunday School and social purposes. But the rise in the cost of all construction compelled the church to confine its efforts to the present to one building—and that is the parish house. The house of worship was erected in the early years of the Civil War and, though it is still serviceable, it lacks some desired features of "strength and beauty." It is intended before many years to replace it by a handsome structure of the Georgian type. When the two buildings are completed, the ensemble of church and parish house will be very fine. It will do for the community what all of our churches should aim to do—present to the eye that which contributes both to reverence and to good taste.

The ground plans of the parish house and the exterior view which are reproduced on these pages will, we believe, be of value to many pastors and committees. The basement plan is not printed, but that part of the building is as finely equipped as any. Large windows on three sides give ample light and air. The concrete floor is covered by a preparation which deadens sound. It provides two banquet halls which, when thrown together, will seat four

hundred people. A kitchen equipped with gas ranges, ovens and all the modern conveniences, with an extra serving room, makes as easy as possible the task of

those who serve suppers. The old chapel will be used for gymnastic and recreation purposes until a better place is provided under the proposed new house of worship.

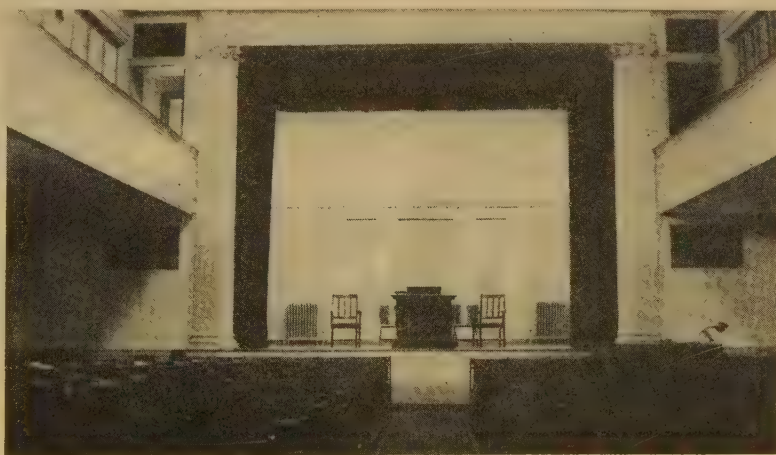
The accommodations in the first and second stories of the parish house are deserving of special notice. The assembly room on the first floor—which is much more attractive than our cut reveals—is

surrounded in the second floor by a balcony off from which are ten enclosed classrooms each lighted by glass doors and by an outside window. In the balcony at the rear are tiers of raised seats. The building is unusually well provided with departmental or guild rooms. Two such rooms are seen on each side of the front entrance, and above them and over the vestibule are three more. On each side of the platform or stage, which is twenty by twenty-four feet, are also ample rooms which can be used for class purposes or for dressing rooms. But the choicest of all the rooms are in the ends of this building. That upon the right hand side, twenty by forty feet, and facing south and west, has upon the first floor a primary and kindergarten room well equipped with chairs, sand tables, blackboards and charts. It has a separate entrance, with a toilet and cloak room on the sides. Above, on the second story, is a still larger sunny room which could be used for a Junior Department. For the present it has been appropriated by a men's class, which is steadily growing. The other wing of the parish house, thirty-one

by forty feet, separates it from the house of worship. In this wing is a ladies' parlor and retiring room, with toilet and kitchenette, and above them a large room designed for the library but used at present for a class of young men. This ell will be much amplified and beautified when adapted to the proposed new



WATERTOWN, MASSACHUSETTS, NEW PARISH HOUSE



ASSEMBLY ROOM, PARISH HOUSE, WATERTOWN, MASSACHUSETTS



church structure to be erected in some later year.

The dimensions of the parish house are about fifty by one hundred feet and the assembly room and balcony will seat six hundred persons. The total cost is about \$125,000, to which must be added \$6,000 for the furnishings and \$9,100 for the cost of the land. The general contract for the building was assigned to Mr. William Donaldson, a member of Phillips Church, and the church feels greatly indebted to him for a highly creditable piece of work. The architects were Messrs.

Geo. F. Newton and R. H. Wambolt of Boston. An able building committee was strongly reinforced by the pastor, the Rev. E. C. Camp, who has wisely led this growing church in a happy pastorate of eighteen years.

Hardly a needed appliance is lacking in this parish house. A moving picture booth has been built into it; there are signal bells and telephones. The heating is of the automatic oil burning variety and the boiler room, which is detached from the parish house, will be the source of heat also for the house of worship. The lighting is both direct and indirect. The decorations are in shades of ivory or gray paint and are of pleasing effect in every room.

Would that accommodations somewhat like these could be provided for many of our churches! In growing communities such equipments will be increasing or else the church is not adjusting itself to the habits and life of the people it must reach. What

to our fathers would be luxuries are to the children but essentials. If the people dwell in houses of cedar the Ark of God must not be covered by a tent. It is

also much harder to explain and recommend the truth in ill-adjusted surroundings. Some department rooms separate from all others are absolutely needed if the teaching is to be effective. Nor can we overlook the fact that impressions favorable to religion are much more likely to be formed under happy and beautiful surroundings. The influence of clean walls, harmonious colors, correct lines of archi-

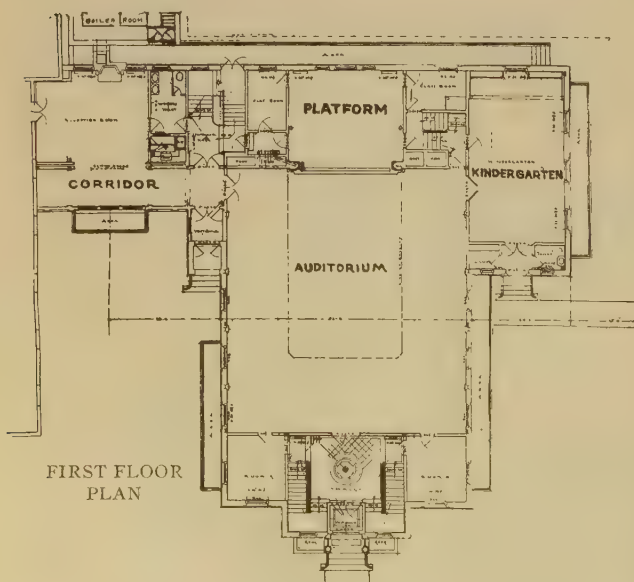


PRIMARY SUNDAY SCHOOL ROOM, WATERTOWN, MASS.

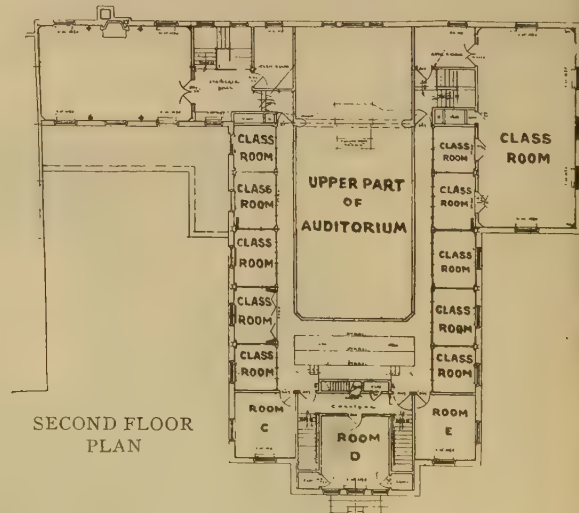
itecture, is something which cannot be tabulated, but it is something that is registered upon the mind of every growing child. The church should be in advance of every other institution in taking advantage of this fact. It will occasion a large outlay of money. But money cannot be compared with mind. And when our children see the enormous outlay in the commercial and social world they will surely lose their respect for an institution whose first concern seems to be to cut down the expenses.

The Phillips Church has by this outlay incurred quite a debt, but not without well laid plans for paying it. In the meantime it is increasing its benevolences, while it incites its own community, as well as all of the churches, to a more abundant life.

We congratulate the church on having secured this fine equipment for its social, educational and recreational work. It will add much to its usefulness.



FIRST FLOOR PLAN



SECOND FLOOR PLAN

FLOOR PLANS OF PARISH HOUSE, WATERTOWN, MASSACHUSETTS





A JUNIOR YOUNG PEOPLE'S GROUP

## The Children and the Church

THE children of today will make the church of tomorrow. What that church will be—weak, ignorant, ineffective, or intelligent, aggressive, victorious—will depend largely on the training the children of today receive. What are the home and the church of our time doing for these youngsters?

We should expect much of the children in our ministers' homes. The standards of character, of ethics, of service there are such that the young people under such influence will average well. As there are between three and four thousand ministers serving our Congregational churches it is a fair estimate that more than five thousand children are absorbing the ideals and principles taught and illustrated in such homes. That, perhaps, will account for the fact that the children of the parsonage usually develop into men and women of high character and large usefulness in the social and civic life of the world. Out of such homes come many ministers, teachers, doctors, home and foreign missionaries and workers for social welfare. It is a striking fact that a surprisingly large proportion of those named in "Who's Who," as having obtained distinction in professional or business life, are the sons or daughters of ministers.

But a hundred times as many of our young people are not brought up in ministers' homes. If our more than five hundred and sixty-six thousand Congregational families have two children each, there are more than a million young people in our homes. If that is too large an estimate, let us take the number in our Sunday Schools, and that gives us more than three-quarters of a million children and youth for whose future we are in a measure responsible. What are we doing for them? What can we do for them?

The pessimistic cry that the young people of our day are a different breed from the young people of a former generation may be disregarded. Fundamentally they are exactly like their forbears. Most of them will develop into as fine men and women as those who are

now groaning over their frivolity. But it may well be asked whether something has not been lost of the careful and thoroughgoing home training which used to prevail. Has not family discipline relaxed and has not the inculcation of high standards of character been omitted, to the great peril of some young lives and the wreckage of others?

But the home is not the only agency for developing noble lives. The Church School and the public school share that honor and responsibility. Our special concern just now is with the Church School, since it is for this that we help to provide the needed building. These schools of ours if properly conducted will do much to assure a noble citizenry for the days to come. Methods of religious education have been greatly improved in recent years and, if administered with the determined purpose to develop trustworthy character and the spirit of unselfish service, they will make the church of the future a mighty power for good.

The Bible is a wonderful instrument for moral training. Our youth should give careful attention to this greatest literary treasure of the world, this chief storehouse of the laws of life. Why should not our schools lodge in the memory of youth some of the finest portions of Scripture? Not only should they know the Ten Commandments and the Golden Rule, but they should know by heart some of the great psalms. They should know the Sermon on the Mount and the thirteenth chapter of First Corinthians. Paul's program for a noble life in Romans twelfth and the reverberating splendor of the great muster roll of heroes in the eleventh chapter of Hebrews should be well known. These and other noble portions of that great book will enrich their lives.

It is because we are anxious to have the army of young people in our homes and Sunday School develop into glorious lives that the Church Building Society so gladly helps to build parsonages and Sunday School buildings in every part of our country.



## THE CONGREGATIONAL EDUCATION SOCIETY

### A Word From the New Social Service Secretary

By HUBERT C. HERRING

I ASSUME the leadership of this Department under a deep sense of obligation to my predecessor, Dr. Arthur E. Holt. He has given us wise and irenic guidance in the field of social thinking. The issues with which the Social Service Department have to deal are the most critical as well as the most difficult in the whole range of Christian thinking. If the church is to speak clearly and wisely about the intricate questions of race and industry, of national and international well-being, we must have not only courage and consecration but an abundance of facts. Men are usually ready to listen to facts but grow weary of

glittering generalities not well buttressed with data. It is here that the Social Service Department has its opportunity. We seek to serve the churches by gathering information and passing it on. Our business is that of interpretation. Watch for our bulletins reporting significant examples of Social Christianity.

I hope that every pastor and leader of our churches will read this statement prepared by Dr. Holt, "The Church in Social Action," think it over and write to the Social Service Department if there is anything that we can do to help the local church put its suggestion into practice.



### The Church in Social Action

The Work of Social Service Committees—Local, State and National

By ARTHUR E. HOLT, D. D.

THE churches must carry out the mission of Christ to the end that the people may have life. A negative statement of this is that the church must engage in a war on human misery. Among the chief conditions of human misery are:

- To be without friends;
- To be without home;
- To be without work;
- To be without health.

The attack of the church on misery is a two-fold one. It seeks first of all to fortify the individual from within that he may bear the inevitable strains of human life which will always be present in any kind of a changing society.

The other point of attack by the church is the attempt so to modify conditions in human society as to reduce human misery to a minimum. Friendlessness, homelessness, idleness are subject to treatment. Jesus not only said, "Blessed are the poor," but he fed the multitude and He was consistent in this.

It is the business of the church to undergird humanity with faith and good-will for meeting the major experiences of human life, but the church should also know the weaknesses in the social and industrial structure of society, such as:

1. The status of the farmer.
2. Racial friction—the condition of the immigrant and the Negro.
3. Friction between creedal groups, Protestant, Catholic, Jew.
4. Child Labor.
5. Hours and conditions of women's work.
6. Anti-syndicalism laws.
7. Open Shop drives.

Likewise the church should know the constructive experiments being tried to alleviate distress, such as:

1. Movements for improving home life.
2. The Cooperative Movement.

3. Union Recognition and Collective Bargaining
4. Educational and welfare work for the laboring and immigrant classes.
5. Better health movements.
6. Better community relationships.
7. Education for social purity.

#### The Local Church

It is necessary to emphasize the responsibility of the local church in building the Christian conscience of America. Such a conscience cannot be handed down from the top. It must be built up community by community and state by state. National bodies are too remote to be reliable sources of information as to what is happening in any state. The state bodies are seldom of good authority as to what is happening in the local community. The national bodies cannot take responsibility for action, except in unusual circumstances in any local field. Unless there are cooperating study groups widely scattered over the United States, the work of the national research and educational commissions is practically useless.

#### Local Church Organization

In the local church there should be a Social Service Committee which gives special attention to the social responsibilities and obligations of the church in the local community and those obligations which extend to the state and the nation. Sometimes, instead of a Social Service Committee or in addition to it, this function may be assumed by the Religious Education Committee; or an adult Bible class or a men's club or a women's association can well have a share in the leadership of the church in its social responsibilities. The activities of such a Social Service Committee with its cooperating agencies should at least include the following heads:

1. Gathering information through a survey committee about community conditions.
2. Providing study courses.



3. Encouraging classes and institutes for social education.
4. Development of the church as a social and recreational center for the membership and the neighborhood.
5. Relating the church to community agencies and movements.
6. Making suggestions as to Christian courses of action in times of social crisis.
7. Stimulating discussion groups and open forums.

#### City Organization

In the cities where churches and denominations have multiplied, the Social Service Committee of the Federation of Churches provides the necessary step in an approach to a community too large and too complex for the ministry of any one church. The work of such a committee is to do for a number of churches what a Social Service Committee can do for one church. It can take the leadership in holding institutes, suggesting study courses, encouraging open forums, gathering information, making suggestions as to Christian courses of action in times of social crisis, and in relating the churches intelligently to social and civic agencies and to things being done for the improvement of the community.

The work of such a Social Service Committee is illustrated in the following brief summary of the activities of the Boston Federation during the past year:

1. Maintained thirty-three Lenten noon-day services on the general theme of the spiritual basis of citizenship. Total attendance eight thousand.
2. Helped to promote the enactment of laws for movie censorship, school nurses, forty-eight-hour week for women workers and physical training in schools.
3. Cooperated with the Mayor's Committee on Americanization and unemployment.
4. Engineered a church efficiency institute, very helpful to churches and ministers.
5. Established a much consulted bureau of information with files of churches, of church official personnel, of students, of forum and club speakers.
6. Served as religious clearing house for all sorts of societies.
7. Assisted welfare agencies.
8. Welcomed 15,000 students away from home with a church guide.
9. Secured Catholic, Jewish and Central Labor Union cooperation in a great conference on behalf of the Golden Rule in Industry, reaching 900,000 Catholics, besides Protestants and Jews.
10. Outlined a definite plan for church consolidation and effective work on one of the city's densest districts.

#### State Groups of Social Service Committees

It should be the duty of a State Social Service Committee to unify and stimulate the social experience of the church in state areas. Most of the national ecclesiastical bodies organize in state units. Each state, therefore, represents a natural executive unit for all ecclesiastical bodies and makes possible the federation

of cooperative activities of these bodies along social service lines.

The duties of a State Social Service Committee are similar in kind to those of a local committee but they are however, exercised over wider areas.

Some specific things a State Social Service Committee might do:

1. Promote group conferences which discuss the weaknesses the group has found and also point out the constructive experiments being tried.
2. Have a social service session of the annual conference of the churches. (The Social Service Commission of the National Council will welcome the opportunity of working with the state committees in organizing Social and Industrial Institutes in connection with state conferences.)
3. Introduce resolutions into the annual church conference on social and industrial issues.
4. Secure publicity for favorable conference action on social issues.
5. Work out a social service program for the State Christian Endeavor Movement and for groups of representative Christian young people.
6. Send out an annual letter to the ministers of the state on social issues.
7. Secure a list of leading agricultural and labor leaders of the state and see to it that they are kept informed of what the church is doing along social lines. Possibly a free subscription could be taken out for them of the Federal Council Information Service. \$2.00 a year. Address 105 East 22nd Street, New York City.
8. Keep the labor and farmer press of the state informed of what the church is doing along these lines.
9. Serve as a clearing house of speakers for churches, forums, granges and so forth, and to urge that place be given to such speakers.

Resolutions which State Social Service Committees might urge:

1. Regarding cooperative relations between capital and labor.
2. Regarding the principle of arbitration.
3. Disarmament.
4. Regarding our relations to Russia.
5. Regarding the World Court and the League of Nations.
6. Regarding the Dyer Anti-Lynching Bill.
7. Regarding the Child Labor Amendment to the Constitution.

#### The National Commissions

Several of the larger religious bodies are now co-operating through the Federal Councils' Commission on the Church and Social Service. This organization is a clearing house for information concerning methods of social work in the churches. It is promoting community study and organization, child welfare and in particular, a movement for more Christian industrial relations. Conferences of employers, labor leaders and ministers are being held in various parts of the country.



The Educational Committee prepares social service literature for study groups. The Research Department issues a weekly Information Service and occa-

sional printed bulletins on social and industrial problems. The Commission is at the service of churches of all faiths.

## Family Living in Farm Homes\*

By CHARLES A. BUTTS

THE question of deciding whether it is cheaper to live on the cash incomes of the city, or the incomes of rural districts (sometimes cash, sometimes eggs) has bothered most of us. A certain young man was recently granted from a trust fund an increase of income from \$10,000 to \$15,000 by a New York court because the court was satisfied that this young man could not live on the \$10,000 he was receiving and maintain his standard of living. Enters a rural resident of Jonesboro, North Carolina, who declares that he and his wife are living comfortably on \$500 per year. What's the difference?

The standards of living of city people are pretty well known; and it is a generally accepted fact that those standards must be reached and maintained by the money-spending route. But the case of the farmer is different because his income is measured on another basis, and life and happiness come to him in other ways; and the idea has usually prevailed that the farmer who may appear to be living comfortably is really not receiving enough for his products to make it possible for him to advance toward a higher type of rural citizenship. This condition has produced a widespread pessimism about farm life, creating in the minds of most of us the idea that the chief desire of the rural inhabitant is to get away from the farm as quickly as possible. Whether or not there is a just cause for such an attitude, the United States Department of Agriculture has attempted to find out in starting a series of rural studies pertaining to the cost and quality of family living in farm homes. The studies are to cover the entire country and will show in a way that can be understood by all the cost of living on a farm, the quality of such a life and the ability of farm people to rise to higher standards of living.

The first of these studies was published this year. It is a survey of four hundred and two farm families residing in Livingston County in the western part of New York State. The four hundred and two families consisted of 1,609 persons, or about fourteen per cent of the total population of the county. The number in each family average four. There were also two hundred and forty hired men and nine hired girls, bringing the total number of individuals to 1,983 and placing the average size of the households at four and nine-tenths persons. Of the four hundred and two farmers represented, two hundred and ninety-five were owners and one hundred and seven tenants.

With these preliminary figures, let us see how the members of the four hundred and two families live. We want to see the picture of the farmer's standard of living as it is portrayed in terms of food, clothing, housing, modern conveniences, advancement and so

forth. In other words, we want to know what it means to be a farmer in Livingston County.

### Expenditures and Goods Consumed During One Year

The average cost of living for each of the farm families for the year ending September 1, 1921, was \$2,012. Of this amount the farm furnished in the form of food, fuel, unpaid labor, housing and so forth thirty-four and four-tenths per cent, or in other words a little over one-third of the expenses of the farm families were met without direct purchase. The items of expense were divided as follows:

	Furnished by Farm	Purchased	Total
Food .....	\$399	\$395	\$794
Clothing .....	4	273	277
Rent .....	234	..	234
Fuel .....	59	85	144
Other operating expenses..	33	91	124
Maintenance of health....	..	83	83
Advancement .....	..	320	320
Personal .....	..	24	24
Unclassified .....	..	12	12
	\$729	\$1,283	\$2,012

When these figures were compared with the results of a cost-of-living survey made by the United States Department of Labor in ninety-two industrial centers, a striking similarity was found in the proportion of expenditures attributed to the major groups of needs. Food, for instance, cost the rural families thirty-nine and five-tenths per cent of their total expenditures; for the industrial families, the food item amounted to thirty-eight and two-tenths per cent of the total expenditures, a difference of only one and three-tenths per cent. In the case of the farm families thirteen and eight-tenth per cent of their expenditures went for clothing; for the industrial families the figure was sixteen and sixth-tenths per cent. For the rural families eleven and six-tenths per cent of their expenditures went for housing; for the industrial families, thirteen and four-tenths per cent. For both groups food constitutes about two-fifths of the total cost of living, clothing one-seventh, rent a little more than one-tenth, and light and heat less than one-twelfth. Such similarity seems to suggest that it doesn't make much difference whether one lives in an industrial center or on a farm—so far as spending the family income is concerned. But is there a difference in the quality of the products which would be consumed on the farm and those which would be consumed in any other type of community?

### Food on the Farms of Livingston County

Here is what the report has to say about the food item on the farms of Livingston County. The data collected in the present study include the quantities

\* *Family Living in Farm Homes*, United States Department of Agriculture Bulletin No. 1214.



s well as the cost of the more important kinds of food such as milk, butter, eggs, different meats, flour, meals, vegetables, fruits and staple groceries. From these the energy and general nutritive value of the diet can be calculated, but this has not yet been done. The indications are that the diet of these families will prove to be similar to that of the farm families included in a dietary study made by this department in 1918-19. According to that survey, "the average American farm diet yields slightly more energy and protein than that in the average town or city home and costs slightly less. It is fairly varied but in many cases a freer use of dairy products, eggs, green vegetables and fruits would provide more surely for the mineral matter, vitamins and bulk needed for health and normal development."

#### Housing and Modern Conveniences

What it means to be a farmer in Livingston County has also been told in terms of housing and modern conveniences. Compare these facts with any situation with which you are familiar. In the four hundred and two homes studied the average number of furnished rooms in use was eight and eight-tenths. This was almost two rooms per person, and in more than forty per cent of the homes there was an average of more than two rooms per person. Their houses are large and not overcrowded. It cannot be said that housing and rent laws were made for these people.

The farmers of Livingston County are ahead of the country in general in the instalment of modern conveniences such as running water, sewage disposal and electric lights. Running water was found in nineteen and eight-tenths per cent of the homes; the average for the entire country is only ten. Twelve and nine-tenths per cent had both hot and cold water, and four-tenths and one-tenth per cent had provision for sewage disposal. Gas and electric lights were found in twenty-four and six-tenths per cent of the homes; the average for the whole country is only seven per cent. Telephones connected two hundred and seventy-two or sixty-seven and seven-tenths per cent of the four hundred and two homes. Most of the families had an abundant supply of books and periodicals, while pianos and phonographs were exceedingly common. In this connection the report states: "The prevalence of labor-saving equipment is sometimes considered a gauge of the standard of living, because it is believed to represent the importance placed on lessening the physical labor of women of the family. Power-washing machines were chosen in the present study as perhaps the most significant article of this kind. They were found in sixteen and nine-tenths per cent of the homes of the farm owners and seventeen and seven-tenths per cent of the homes of tenants.

#### Advancement.

Under this heading statistics were collected for formal education, reading matter, contributions to church organizations, entertainments, cost of automobiles attributable to household use and cost of other travel. The automobile is the biggest drain upon the family treasury, the average expenditure being sixty-five dollars. Cars were owned by three hundred and four families, or seventy-five and five-tenths per cent of the total number. This is far above the average of thirty-five and two-tenths per cent for the Middle Atlantic States and the average of thirty and seven-tenths per cent for the entire country.

Contributions to church organizations represent the next largest item spent for advancement, the average being forty dollars per family or two per cent of the total expenditures. The adults in the families averaged thirty visits to the churches during the year or more than two visits a month. This includes both Sunday and week-day services.

Formal education including tuition, books, board and lodging and travel incurred in connection with attendance at school or college, amounted to thirty-six dollars per family, or one and eight-tenths per cent of all expenditures. In thirty and three-tenths per cent of one hundred and sixty-five families with children eighteen years or older, at least one child had finished the high school; in twenty-nine and four-tenths per cent of the ninety-two families having children twenty-three years or older, at least one child had been to college for one year or more. About one-eighth of the younger generation of twenty-three years or over had passed at least two years in college. Only two and five-tenths per cent of the heads of families had had one or more years of college education.

The amount spent for entertainment by the rural population of Livingston County is extremely small. The average was only thirteen dollars per year per family, and it will be recalled that we are dealing with families averaging four and nine-tenths persons. It includes paid admissions to Chautauqua, lyceum and lecture courses, moving picture theatres and church or community bazaars, fairs, socials and suppers. The investigators estimate that about one-sixth of the total expenditures of the farmers of Livingston County goes toward advancement.

These studies will provide a sound standard for judging rural life. By extending the study to the entire country an accurate picture of "what it means to be a farmer" ought to be created. To the church, which is concerned with the educational, social and religious opportunities of all people, the principal matter of interest in these studies is the discovery of certain clear-cut channels through which the program of the church ought to extend.

### MONTHLY COMPARATIVE STATEMENT

September, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$4433.00	\$5275.00	.....	\$842.00
Legacies	100.00	125.00	.....	25.00
Nine Months from January 1, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$89,447.00	\$88,886.00	\$561.00	.....
Legacies	818.27	20,454.87	.....	\$19,636.60



## THE SUNDAY SCHOOL EXTENSION SOCIETY

### What Shall We Tell Them?

By Secretary W. KNIGHTON BLOOM



READY FOR THE D. V.  
B. S. PICNIC

THE most insistent call facing Congregationalism today is to meet with adequate service the tremendous Sunday School extension opportunity confronting us. Roger W. Babson says: "The Sunday School is one of the most valuable institutions existing. Its possibilities are unlimited." The most commanding necessity of our time is for the Christian church to really organize its powers. The development of thousands of Sunday School opportunities already discovered is the task for which the support of our Congregational fellowship is sought, and to which it will respond.

Words cannot adequately express the actual facts.

Appreciation of all they mean cannot be too keen. Questions bristle, multiply, challenge, spur and call for action directly we face them. As never before there must be the upward trend. These are practical, vital needs we are bringing to the forefront and they grip with actual life interest. There is a challenge in them we must not fail to meet; a purpose that leads us to say, "We are going God's way, come with us."

And such a conviction and challenge will win. For certain ideals are going to be reached. The world that ought to be is the world that shall be. The larger ideals are going to win out for we are in a world where God is working. The call today is to give expression in daily life to the opportunity we face; to pray, "Help us, Lord, to do the thing we talk about."

We must measure up to a great world program of right thinking and noble doing. There must be organization adequate to the needs of our growing missionary activities. The work of the church at large has expanded enormously. The changes are as great in religion as in education, agriculture, art and government. Hence we must be fully awake to the situation, move steadily and surely, all the time seeking to measure up spiritually, living in a larger sense every day, so that the Sunday School Extension Society may ever serve the Kingdom of God.

The Congregational Sunday School Extension Society is always found on the scouting line. Its workers go into the frontier places and serve in the congested centers of great cities as well as in sparsely populated

areas. Among the mountaineers of the South and the Rocky Mountain regions; within the ranks of the children of the prairies; in the midst of conditions facing children and young folks in isolated rural districts and crowded city life; from Maine to California and from Montana to the farthest point south, the Society is tirelessly reaching out; beginning at Ellis Island and covering the entire land and then starting in at Ellis Island again; always facing the unfinished task of the church.

Often the Mission Sunday School is the only religious and social influence entering into the lives of spiritually neglected children and youth, and in millions of lives in the homeland even this is lacking. Nearly a million and a half of such under twenty-two years of age are in territory allocated to Congregationalism or represents our definite share and responsibility in a way that we cannot evade. For these we are making tragically inadequate provision.

To be exact, according to our numerical strength—to say nothing of our acknowledged financial ability—of the nearly 27,000,000 of children and youth nominally Protestant who are receiving no definite religious training, we are responsible for 1,375,000. And all we are doing is to organize 100 Sunday Schools a year with an average initial enrollment of thirty-five. The possible permanent membership is 130. On this basis we face the startling number of 10,577 communities for which we are responsible along Sunday School lines and which because of our neglect are without religious leadership. Think of this vast number uncared for because Congregationalism is not doing its duty. Manifestly an organization that has been doing regular work planned according to an income that has always been insufficient cannot possibly meet such an emergency. The children that are ours! The youth within our reach! What Shall We Tell Them?

About two years ago the legislature of a state in the Middle West did something rather unusual. After discussing the prevalence of unrest and crime the



D. V. B. S., WEST TAMPA



ON THE WAY IN THE NORTHWEST





S. S. S. '24

members passed a resolution in which they stated their conviction that a more effective program of religious education was the only hope of checking disorder and crime and calling upon the churches, schools and other helpful institutions to cooperate.

The Religious Education Survey taken a few years ago reported that two-thirds of the

young people in the United States were not in attendance on any school of religious education. Further that there were 53,400,000 men, women and children in our country, folks just like ourselves, still unreached by the church. That there were 10,000,000 unchurched homes; one-half of the 25,000,000 of children in our land prevented by law from hearing the Bible read in the public schools; and seven out of ten children not enrolled in any Sunday School. The figures have not changed to any appreciable extent.

It is claimed that juvenile crime in the United States has increased 200 per cent in the past two years and that three-fourths of all wrong-doing occurs before the age of twenty. Over against this is the outstanding statement that of 2,700 boys and girls sentenced in the Brooklyn Juvenile Court during the past five years not one was a Sunday School or Parochial School attendant.

Do facts like these mean anything to us? Do we know the value of the Mission Sunday School in some of the crowded sections of our great cities? Do we know what we as Congregationalists are doing to found and maintain such centers of religious training? Do we pause to think about the matter? Do we take time to get really in earnest about this service for the Kingdom of God? Come, let us make this a matter of supreme concern. The need is apparent; our obligation is evident; we face these throngs of waiting children and youth asking us to help them. What Shall We Tell Them?

Yet again we face the recital of an actual experience. True to its purpose as "The Society Which Starts Things," Congregational college young people are commissioned each summer and sent out to organize Sunday Schools, Daily Vacation Bible Schools and to serve in any helpful way the com-

munities to which they are appointed. Prairie, mountain and industrial centers are thus served and the youthful workers won to definite Christian service. Nineteen hundred and twenty-four found fifty such young people commissioned. This was the fourth summer for groups to meet the challenge: "Using my life where it will count for the

most." It is a program that is manifold in its results. Already thirty-two sons and daughters of the parsonage have followed the trail of parents in the definite responsibilities of Christian service. Several are preparing for life service on the foreign field. Of the seventy-nine young men appointed, forty-one are committed to the Christian ministry and of the sixty-three young women, the majority are planning to enter some form of church or social service. All realize as never before that there is something they can do and the world is waiting for them to do it. They have taken God into their lives in a larger way than ever before and have put those lives into God's world.

This is no longer an experiment. It is touching youth asking what they are going to do with their lives enriched by home, church and college influences, and the response is that of honest purpose, manly and womanly consecration. The summer of 1925 will mark the fifth year of this type of service and another group will be appointed. Already plans are being made; already applications are coming in from young people well equipped and eager to serve.

Are we going to be able to respond? Are we going to seize the opportunity of this new day? For in such service lies the hope of a better social, industrial and religious order. Think about these things sincerely; pray about them earnestly; plan for them wisely, and act upon them quickly. The hope of the world today is in our young people seeing visions and doing things. With strong lives in every way, they are ready to go forth and be interpreters of the eternal. We have been urging them to go out into the highways and byways, to make known the good news according to the Christian faith and the Congregational way of doing things. They are ready to go. What Shall We Tell Them?



S. S. S. '24



S. S. S. '24



S. S. S. '24



THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

Ministers Helping

WE are often asked, "What are the ministers doing for the Fund?" Certainly the minister is under moral obligation to help safeguard the future of his fellow workers. It is a pleasure to report that a large proportion of our ministers are contributing—nearly a score giving \$1,000 and upwards, and hundreds lesser sums proportioned to slender incomes.

Their spirit of sacrifice and devotion begins early and continues to old age. A young man preparing for the ministry writes: "I see that I still owe twelve dollars on my pledge. I am working my way through college. However, the pledge has been constantly on my mind. I have a budget, including a tithe section, which will enable me to pay up soon."

A retired minister now on a pension, but who wants to help safeguard coming generations of ministers against the privations which he has suffered, writes: "I am planning to pay the last instalment of my small pledge to the Pilgrim Memorial Fund when I receive my next check from the Board of Ministerial Relief. You will understand what this means to me when I say that these quarterly checks are this year the only dependence for a living of a family of three."

Big Brothers

Over 100,000 Big Brothers and Sisters have come to the assistance of the ministers. On the last day of September a Big Brother walked into the office with a check for \$10,000, the fourth instalment on his pledge. Most of the pledges, however, are from smaller givers—people who are giving five, ten, twenty-five and fifty dollars a year. Only 915 of the nearly 105,000 subscribers pledged \$200 or more a year. This Fund is the people's tribute to the Master's aged servants.

The Spirit That Wins

A pastor from the Middle West writes: "Please send me an up-to-date list of delinquents in my church. The tide seems to be turning. After three years of foreclosures on farms, bank failures, and dreadfully hard times all around, prosperity seems to be just around the corner. I want to be in a position to put my people in remembrance of their pledges to the Master's work and to urge them to *give as God prospers them*."

Our Problem

On September first the Pilgrim Memorial Fund had 104,742 net subscriptions, totaling \$6,316,729.71. Of this number 66,167 subscriptions have been closed. But of the 38,575 subscriptions still open, 30,584 totaling \$957,765.48 were two or more years in arrears. Here is our problem. These subscribers have received at least two statements a year for five years. Most of them have received several letters. Some have been visited. To see them all would cost too much. Pastors and church officers can secure payments without this cost. Will you not help?

Pilgrim Memorial Fund  
Objective

April 1, 1925 - - - - - \$5,000,000

Objective  
April 1, 1925 →

Objective  
January 1, 1925 →

1924 Net Receipts  
October 1,  
\$358,439 →

September 1, \$335,931. →

August 1, \$322,636. →

July 1, \$292,347. →

June 1, \$268,245. →

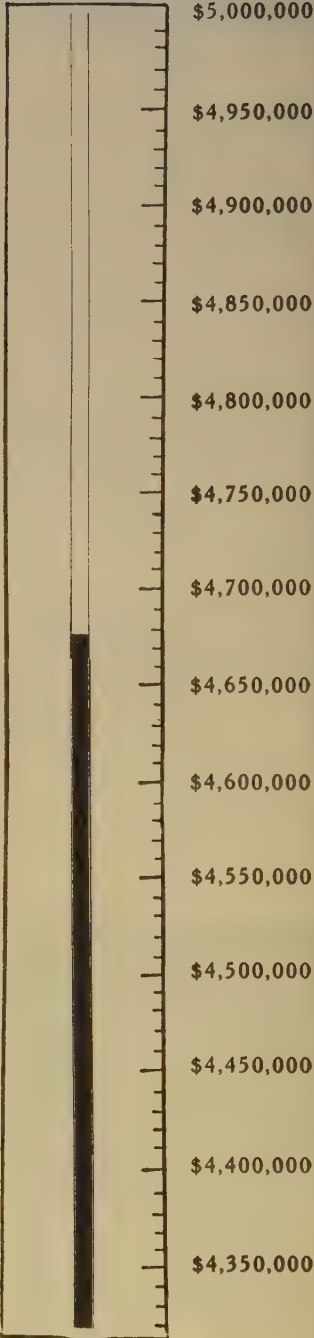
May 1, \$247,824. →

April 1, \$215,020. →

March 1, \$150,015. →

February 1, \$113,931. →

Total Net Receipts to  
January 1, 1924, \$4,318,086. →





## Ministerial Relief for 1925

IT has been expected for some time that we would pass the peak in applications for ministerial relief, but demands still grow and in the first nine months of 1924 the National Board has voted fifty-three new pensions. This does not mean that the Pilgrim Memorial Fund is doing less than was expected. The annuity to be paid at sixty-five is provided by the accumulation of annual credits from the income of the Pilgrim Fund and annual payments by the minister, both of which will have been invested for years at compound interest. This plan will not, therefore, for some years bring an appreciable decrease in the demands for ministerial relief.

An average grant to a minister of \$286 is all that our Ministerial Relief funds permitted in 1923. The Methodists and Presbyterians gave nearly fifty per cent more than we. The increase in our contributions for the first nine months of 1924 was only \$7,827.05 although the raising of the 1924 apportionment for the Boards of Relief from three per cent to four per cent should add approximately \$33,000 to the year's receipts. It was necessary to borrow \$43,500 to meet the October remittances to pensioners, the largest indebtedness ever incurred by the Board. It had been hoped to re-

duce the accumulated deficit this year. Church treasurers and state conference officers are earnestly requested to see that remittances are made as promptly and as generously as practicable. If the people of our churches saw letters that constantly come to the office, they would give in a new way. Here are two:

"The check comes just at the most helpful moment when we were getting in our coal and the first frosts are reminding us that winter is near. I tell you it makes a poor, sick fellow feel good to be able to see the coal supply for the winter in the bin and paid for."

Another writes of the way in which he tries to meet needs that his grant does not cover:

"I get little jobs now and then at digging or helping a carpenter or a cement worker. It is hard work for an old man. But I can do it for a day if I can have a couple of days to rest afterwards."

Can we allow men who have done faithful work in the ministry to the limit of their strength to be forced afterward to manual labor beyond their strength?

Let your pledge for Ministerial Relief next year give your answer.



### The Christmas Fund

The grip of the appeal for the Christmas Fund is shown by the fact that in two years the Fund has been more than doubled, reaching a total of \$43,355 for 1923. In these years an average Christmas gift of forty dollars has been made to all pensioners of the National and State Boards. Subscriptions coming after the Christmas distribution have been sufficient to establish a Christmas Emergency Fund for the relief of pensioners who faced serious emergencies during the year. For 1924 this bids fair to reach through the entire year. The regular income of the Ministerial Boards leaves no room for such expenditures. May

the Christmas gifts this year provide generously for these hours of distress.

Pastors are asked to note that the designation for the Boards of Relief, National and State, is the percentage in the apportionment plus the Christmas Fund. Any substitution of the special gift for the usual subscription to the Boards would subtract from their revenues on which the annual grants depend. Moreover, it would interfere with the income of State Boards, which must be carefully guarded. The Christmas gift is, however, credited to the individual church so far as the connection and desire of the donor is known.



### The Annuity Fund

The value of membership in the Annuity Fund appreciates. The Pilgrim Memorial Fund provides an increasing income to be shared among the ministers as a credit toward the annual dues. In 1924 this credit has risen to \$85, and cares for ninety per cent of the dues, after the first year of membership, on all salaries of \$1,574 or less and bears more than half the dues on all salaries up to \$2,800. Where payment of the initial dues is difficult, special arrangement may be made to distribute the same over three years. No minister eligible to membership can afford to ignore this substantial provision for his age.

Any delay in membership reduces the amount of the annuity to be obtained. Men in the later years of service should understand that while the annuity obtainable is ordinarily not large, it is a handsome return upon any expenditure necessary in order

to secure it—the best investment a minister can make.

The autumn months are the golden season in the reception of new members. In 1923, 127 ministers consummated membership in November and December. All not yet members are urged to secure the requisite information immediately. Address the General Secretary, Rev. Charles S. Mills, D. D., 100 East Forty-second Street, New York; the Western Secretary, Rev. Francis L. Hayes, D.D., 19 South La Salle Street, Chicago, Illinois; or the General Field Representative, Rev. Frank W. Hodgdon, 14 Beacon street, Boston, Massachusetts.

There is no more important item in the entire benevolence of the churches than the maintenance of this annuity in fulfillment of the expectation of hundreds of loyal ministers who have made their annual payments for many years for the protection of their age.



The Annuity Fund for Congregational Ministers reports receipts through the apportionment for nine months, 1924, \$16,149.66, a gain of \$1,008.91 over 1923 but a long way from the \$50,000 annually which,

according to the projection of the Actuary, is needed to supplement the income of the Pilgrim Fund in maintaining full annuities (\$500 at the maximum) to the older men under the Original Plan.



# A Friendly Visitor in a Paradise of Pensioners

By JAMES D. EATON, D.D.

NOTE: After a notable life work in Mexico Dr. Eaton has for years acted as a personal messenger of the Ministerial Boards to our many pensioners in Southern California.

**S**OUTHERN CALIFORNIA is an earthly paradise for elderly people. Its genial climate and scenic charms attract from all over the land not only those who can well afford to change their residence, but also many of limited means whose days of active service are over, whether from age or impaired health.

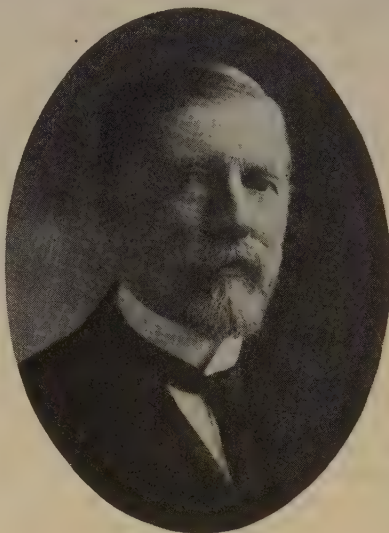
One finds here a large number of retired ministers and ministers' widows, many of whom must have pecuniary help if they are not to suffer. Let us call upon a few of these.

We find a beautiful, cultured woman in her eighty-fourth year, whose husband was a popular professor in a college in the Middle West and an acceptable preacher. When he passed into the larger life twenty-five years ago, she was left without means; but she prayed earnestly for help. Soon a check for a hundred dollars was sent her. Not long after that she received a like sum and other smaller amounts. Then former pupils of her husband, who cherished his memory and highly esteemed her, agreed among themselves to send her a remittance every month; and this has continued until now.

The dear old lady won the affection of a California family in whose home she was occupying a spacious front room on the ground floor and she remarked, with a smile of contentment: "I am so comfortable here."

Let us visit next a widow, living in a garage located in a small settlement near San Pedro harbor. Her husband was a man of fine presence and evangelistic gifts which enabled him to win many for the Christian life in a Southern state. He accepted an invitation to take a home missionary field in Northern California, sold the household furniture, packed most other belongings, and then went to a store to get another box to hold the rest of his books. There he fell to the floor and almost instantly passed away. It was a terrible blow to his devoted wife; but after she had rallied from the shock she determined to go to the western coast toward which the two together had turned their gaze.

That was three years ago. Meanwhile, after having incurred considerable expense and made an initial payment on the purchase of an unimproved lot in the hope of securing a home for herself, the lonely woman found her little capital reduced to ten dollars. Learning through a friendly neighbor of a job at cleaning coaches for the Pacific Electric Railway, she applied for it and within a year and a half earned at this hard work one thousand dollars. Now, in the back yard with her chickens is a shanty in which she



JAMES D. EATON, D.D.

has installed a loom for weaving rag rugs at seventy-five cents a yard. She cannot work at this all day, because it causes pain in her back; but with twenty-five dollars every three months from the treasury in New York to help out, she manages to keep the wolf from the door. Her daily prayer to the Heavenly Father is that he will continue to grant her good health.

She is greatly beloved by her Sunday School class of sixteen boys in the small community church of the place, which is linked up with the Methodists. She is expecting soon to occupy a four-room bungalow built by a near relative for her free use. She has a happy disposition and a spirit of simple trust in One who cares.

Our last visit shall be to a man with his wife in a tiny bungalow which he built with his own hands; but even so there is a mortgage on the place for \$800. This minister who is past threescore years and ten, left an orphan in childhood, was taken by foster parents to the territory of Nebraska before the Civil War, when there were more Indians there than whites and his playmates were Indian boys. In time he became a homesteader; and being an earnest Christian and a ready speaker, after studying at Doane College he began to preach as opportunity offered. Later he was ordained and served successfully a number of home missionary churches in that region.

He became so disabled through a physical infirmity from which he had suffered for a score of years, that he was compelled to leave his beloved work and find refuge here some three years ago. Although subject to great inconvenience and continual pain, he attempted to eke out a scanty livelihood by keeping chickens and rabbits, while on Sundays he taught a Bible class in a large church of our order and occasionally preached to a little company in a small town near by.

When first visited by the writer he was cheerfully resigned to the prospect of enduring for the rest of his life the affliction which physicians had been unable to help. The interest of a competent doctor was enlisted, who after examination declared that with proper surgical attention the sufferer might be cured within a month or six weeks. He was taken to an excellent hospital. Ugly ulcers near both ankles were treated for ten days, and then pieces of the patient's own skin were grafted on the exposed flesh.

Our happiest anticipations were realized; for in June last, after four weeks in the hospital and three more in bed at home, the veteran was able to report with rejoicing, "The skin grafting is all healed over,



and while careful not to go beyond my strength, I can now hobble around with a cane, and help my wife a little with the rabbits. She is almost worn out with caring for them."

Many persons joyfully cooperated in paying the hospital bills, and at the end of the first two weeks he humorously likened himself to "a bird in a cage," his legs having been enclosed in a contrivance which

suggested it. He was thankful beyond power of expression, and with shining eyes declared: "If I had had as many dollars as I have friends now, I might have been cured years ago!"

May everyone of us come to appreciate the high privilege it is to have even a small share in brightening the later years of those who have labored in the Lord's wide harvest field.

\* \* \*

## "Deferred Compensation" for a Veteran of the Cross

By WALTER BURR, Professor of Sociology, Kansas State Agricultural College

**A** MAN was struck down last fall, due to long years of hard service for the organization with which he had worked. Remuneration had all through these years been so pitifully small that in the emergency he was entirely without funds.

For seven months he lay upon the hospital bed, during which time he underwent a major operation. For three months the light went out in his mind, and he who had been of unusually high and keen intelligence lay muttering and mumbling.

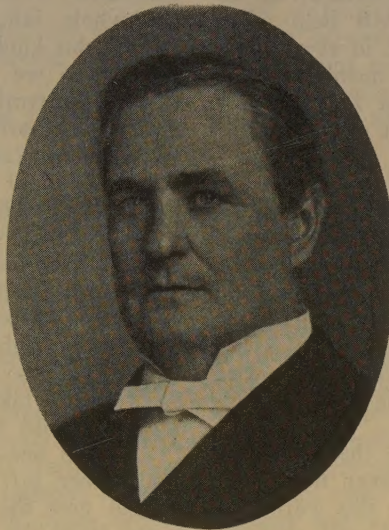
Although without funds and without home of his own, this man was cared for as well as a man of wealth could have been. During part of the time two special nurses administered to his wants. Women came during certain hours of the day to make the road through the dark valley easier for him. Nothing was lacking that could be supplied by medical skill or contrivances.

The light came back to the mind.

Strength begins slowly to come back to the body. He has even begun again to preach the gospel through the local daily press, his facility in writing popular religious material having entirely returned.

No, this man does not receive a stipend from an industry that pays old age pensions—although many industries now do pay such pensions. Nor has that millenium come in which the state will pay as a right and not as a charity, for the care of her aged.

He is my father. His providential care was made possible through the fact that he had spent more than half a century as a soldier of the Cross. Fifty years of ministry, nearly all of that time in Congregational churches,—this is his record of service. Called by the lamented Joseph E. Roy, "the apostle of Congregationalism to Southern Indiana"; a missionary in the Far West when the Far West was "wild"; general missionary for the state of Idaho when such work meant travels by pony and by stage coach; he yet spent the major part of his time in Illinois among the smaller churches of that state. Men and women converted under his preaching became foreign missionaries, college teachers, preachers in the home field.



HORACE M. BURR  
*Twenty-five years ago*

These were some of his contributions to the Congregational churches.

As I looked at him during these last years, I sometimes wondered if it was worth while. Small salaries, worn out life, forgotten by the very church to which he had given himself—getting ready to die in poverty and ignominy.

But I was wrong. The church does not forget. In his hour of need the National Board of Ministerial Relief, going fifty-fifty with the Illinois Board, searched him out and expressed its appreciation in the practical form of dollars that would pay for hospital, nurses, doctors and all that he might need.

It has cost the two societies a few hundred dollars. It will cost them more yet, for he is far from

an assurance of health and life. But here are some of the things I check over against this cost: 1. It is right. The church must care for its own. 2. Ever since I was a small boy I have heard my father time and again make the appeal for the Board of Ministerial Relief and seen him gather in the funds for it—always paying out of his own meager salary more to that cause than to any other; therefore, it is playing square with him and his faith. 3. It gives the lie to those who are telling young men not to enter the ministry because the church will wear them out and then throw them away. Here is a living demonstration to young men that the church takes care of its own in a way far beyond that of any other organization or industry. 4. There is a chance that with continued care this soldier may yet be brought back for a few years onto the firing line and render service worth many times the amount the church is now spending on his care.

And I am writing this with the hope that some of those people who have not given to the Board of Ministerial Relief or other causes because they feel that the money does not actually get to those who deserve it, will take this as one definite exhibit to prove their fears entirely ungrounded. The Board has stood by at every stage of my father's illness.

The money paid to the Ministerial Board does actually come as "deferred compensation" to the aged minister.



## WOMAN'S HOME MISSIONARY FEDERATION

### The Thank-Offering

**T**HE thank-offering will have a large place in all our hearts as we are reminded of its occasion in our National Day of Remembrance. Our secretary of thank-offering, in her message to the annual meeting, says: "It seems to me that the thank-offering work is like the leaven that permeates our entire missionary work. And such an attractive new thank-offering box! It will help us to reach our goal. A thank-offering box in every home and a thank-offering gift from every member."

*The following is a quotation from the annual report of the thank-offering secretary of the Wisconsin Branch, Mrs. R. C. Chapin, who is now in China, and is inserted with her permission:*

"Did you see little Esther Ophelia Thank-offering yesterday? Did you see what a wholesome, hopeful child she is? Though still under the watchful care of her mother, Mrs. Apportionment, you have only to look at her carefully to be sure of one thing,—she is growing. Not by leaps and bounds. She is not twice as big today as she was yesterday. But with normal care and education she is going to be a wonderfully fine woman some day.

"A thank-offering over and above the apportionment'; this has been our aim this year more definitely than ever. It has been only in this warm circumference of thankfulness and good will that we have been able to see any hope for the special gifts that are so sorely needed.

"If you had been, as I was, at the meeting of the Commission on Missions in Chicago last February (and some of you were) you would have felt as I felt, that the apportionment must be raised,—the

entire apportionment. Buildings falling into ruin; schools closing for lack of teachers and facilities; hospitals hampered for lack of equipment and doctors; unbelievably overworked; missionary families crowded into quarters like lodgers in a tenement,—children growing up to be the controlling agents of their generation without the training that would change the whole influence of that generation; fact after fact of this kind was laid before us, which would not be facts if we as churches bore our share of maintaining the work already begun. These are the obligations we have to meet. We have undertaken this work and we cannot take our hand from the plow before the end of the furrow.

"It is this conviction that leads one to view with tolerance the very frequent report on the questionnaires, 'thank-offering given to the apportionment. If we can't support this mature daughter of Father Allotment, descendant of Great-grandfather Tithe we have no right to the joy that comes with free will giving not to fulfill an obligation—though if that spirit should take possession of all our giving, the five million would be easy.

"If each one of us could give, just this year, just double her gift of last year, and if every auxiliary should give the thank-offering raised last year, separate from the apportionment, we should be much nearer our goal. These are not very big ifs—let's do it!"

The blessing that comes to us when we truly thank God and express it by a real self-denial, and so make our thankfulness a real joy to others, is praise to his name acceptable unto God.

\* \* \*

### Alternate Program—November Saving America Through the Children of Industry

"Even a child is known by his doings, whether his work be pure and whether it be right."—Prov. 20:11.

Hymn: "We plow the fields and scatter the good seed on the land."

Scripture: An early Migrant Worker: Ruth 2:1-23.

Also Matt. 9:36-37.

"Matt. 13:3, 9.

"Mark 4:29, 30.

Prayer: Pray ye therefore the Lord of the harvest, that he would send laborers into his harvest. Luke 10:2.

"Give us this day our daily bread."

Hymn: "Come, ye thankful people, come."

The Red Sea of Tomatoes.

Brief talk by a member of Auxiliary from "The Sadly Handicapped."

"Born Among the Prunes."  
Children in the Canneries.

Wages of Fruit Pickers.

What does the Child Labor Law provide for in your State?

Brief talks by members of Auxiliary from "Little Gypsies of the Fruit."

"When Every Day Is Children's Day."

Brief talk by a member of the Auxiliary from "America in the Making."

Discussion: How can we share the burden of those who are ministering to us, in answering the prayer, "Give us this day our daily bread"?

Hymn: "Work for the night is coming."

*The leaflets referred to in preparing program are published by the Council of Women. A charge of fifteen cents for the set is made to cover cost. Stereopticon lectures and a Pageant on the Migrant Workers are also offered. Write to Congregational Women's Home Missionary Federation, 289 Fourth Avenue, New York.*



## Christian Citizenship

THE National Education Association, with the backing of twenty million of the progressive people of the country, is working for a department of education in the President's Cabinet. It is opposed by powerful interests. Christian women can help to put education in its proper place in our national program. The aim of the National Education Association is as follows:

1. To create a department of education with a secretary in the President's Cabinet.
2. To create a National Council of one hundred representative educators and laymen.
3. To encourage the states by federal aid to meet five educational needs, which are as follows:
  - (a) The removal of illiteracy.
  - (b) The Americanization of the foreign born.
  - (c) The promotion of physical education.
  - (d) The training of teachers.
  - (e) The equalization of educational opportunities.

The need is shown by these facts: the census of 1920 revealed five million illiterates; many millions of immigrants, either illiterate or non-English speaking; 1,340,625 men rejected as unfit for military service because of physical incapacity; 1,060,858 child workers between the ages of ten and fifteen; three out of five teachers with less than the standard equipment required by advanced nations, thousands of them having received nothing but a grammar school education; 1,437 children between the ages of seven and thirteen not attending any kind of school.

Write to your representative in Congress urging the passage of the Sterling-Reed Bill.



## Young People's Work

### Missionary Education

By MABEL SWIFT, *West Cheshire, Connecticut*

#### PART II

The plans for missionary education described in the last AMERICAN MISSIONARY in this department sound ideal and as if we might begin the program immediately. But here as everywhere, opposition will come: "We have not time for it"; "It will detract from the lesson study"; "People are not interested in missionary education." These are all legitimate objections when the work is considered as an "extra." We do not have enough time in our Sunday Schools for teaching all that we wish, but we do teach.

How shall we make time for "christianizing our social contacts?" Make the illustrations of our regular lessons bring their own message. If we are telling about Christ healing the sick, add stories of people who are now doing this same work on the mission field. Is our lesson on the value of knowledge, what about boys and girls who have no chance to learn as we have? These splendid stories may be so woven into our lessons that our classes must become interested, and a way is being made for more intensive teaching. What are we teaching for if it is not to bring wider visions and higher ideals for a nobler and more unselfish life that may be expressed by reaching out a helping hand? These aims will not detract from lesson study.

But we cannot accomplish all that we wish in the brief time given on Sunday. We can use our week-day activities as well. The Girl Scouts, Camp Fire Girls, organized classes and many other groups, if they are living up to the ideals of their organization, are seeking a chance to help. Here again, missionary education steps in with something ready for them. Here is their challenge: "Your state has been as-

signed a definite amount of work for definite people. What would you like to do?" Here are scrap books, pictures, clothing, knitting, sewing, hospital supplies and many other things needed by our workers. Before a definite choice is made give opportunity to choose a field interesting to that group. Stories of the people for whom they work will be sent, letters will be exchanged and a personal contact made. The work becomes a part of their club program. Their leader, who must have vision, must lead them to see the full meaning of their work, and then we shall have a live agency of missionary education.

This choice of work and fields makes the young people more interested. The project method, so much in use in other fields of education, is invaluable here. Children and youth under sympathetic leadership may undertake any kind of work which interests them. They must learn about it, find out what is needed, plan means of helping, do the work and send it to the chosen field. Such a program furnishes in abundant measure the three requisites of missionary instruction—information, inspiration and expression.

The world challenges its children and youth to use their vision and enthusiasm to relieve suffering, spread knowledge and give to others their visions of the Highest. Beginning at home, reaching out to all parts of our own country and extending a helping hand across the seas gives ample opportunity for the concrete expression of those ideals and longings for service with which our youth ever respond to a noble challenge. This is the highest meaning of missionary education and it is for this purpose that we give our young people the information, inspiration and challenge to serve which are the foundations of this education.



A successful W. H. M. U. reports that its Finance Committee devotes one day monthly to consideration of finances. The Executive Committee meets monthly,

devoting another day to regular business of the Union. Two days every month! Results of thus taking time to be efficient—good organization and missionary service!



## THE FOUNDATION FOR EDUCATION

### Interesting Items From Four of Our Congregational Colleges

#### Beloit College

**I**N Beloit College there are a great many young men and women who are entirely self-supporting. Two such cases have recently come to the attention of the Foundation for Education.

The first is a young woman whose father is a graduate of Beloit and who hopes to send his entire family to college some day. This will mean the financing of the college careers of six children. The eldest daughter worked one year after graduation from high school and then began her college course. She works at costume designing and dressmaking for more fortunate college women during the school year and during the summer works in a large Chicago concern as a stenographer.

The second is a young man of more than usual character and fineness. His parents are very old, hence he must work his entire way. He cares for the furnace and waits on table at a fraternity house for his room and board and runs a candy store at the same fraternity house for other spending money. He plays on the football, basketball and baseball teams and maintains a standing sufficient to entitle him to membership in an honorary economics fraternity.

Neither of these splendid young people has decided definitely as to a career, but each is building a strong foundation for any career at Beloit College.

#### Fairmount College

This message comes from a Fairmount College student:

"Fairmount in Turkey Day" is observed annually at Fairmount College, Wichita, Kansas. It was originated in February, 1916, by Merrill Isely who at that time had no thought of going to Turkey. He felt that the college ought to have a missionary interest in some foreign field and it was decided to take Walter James, '09, who was then in Anatolia College, Marsovan, as our representative. The student body has responded splendidly in the various drives. The work at Marsovan was destroyed during the war and as Mr. James did not return to Turkey, Fairmount transferred her missionary interest to Rev. and Mrs. Merrill N. Isely, who went to Turkey four years ago. They are located at Aintab and both are Fairmount graduates: Mr. Isely, '16, and Mrs. Isely, '18.

Dr. Brewer Eddy was with us at the time of our annual drive in 1923. His coming was preceded by weeks of work. Committee meetings were held two or three times a week to plan publicity, posters, exhibits, programs and letters, so that all the alumni, as well as the entire student body, were fully aware of "Fairmount in Turkey Day." Dr. Eddy expressed himself as much pleased with his visit and said, "You delivered a situation ripe to the touch." There was a one hundred per cent response and pledges amounted to \$1,469.72. Dr. Eddy certainly knows how to make an appeal and the students were greatly delighted with him.

#### Grinnell College

The Juilliard Foundation for Music Students.

Through the bequest of Augustus D. Juilliard of New York, who died in 1919, an endowment of several million dollars was left in trust, the income to be used in advancing the musical interests of this country.

The trustees of the fund have apportioned a part of the income to scholarships and fellowships for music students of marked ability who need financial assistance. Among the first institutions to be recognized by the foundation is Grinnell. Several scholarships worth \$600 to \$1,000 a year and one fellowship worth \$1,000 to \$1,200 a year were awarded Grinnell students for the year 1923-24.

Funds for the assistance of music students have long been needed at Grinnell. With the heavy burden which tuition in music necessarily involves and the absence of scholarship and student aid funds applicable to students in music, talented students without considerable means have found the way to advancement in musicianship difficult. These scholarships greatly relieve the situation and are a gratifying indication of the high standing of Grinnell's work in music.

#### Doane College

The output of a college is its graduates and by their timbre must the college be judged.

Conceived in the spirit of vision and dedicated to high standards and high ideals, Doane College has sent out many to hold the battle line of right against wrong, truth against falsehood, knowledge against ignorance. Many Doane graduates have prospered in this world's goods. Yet the typical son of Doane is a man who has given more to the world than he has received from it in financial reward.

When the military governor of Santo Domingo wanted to replace the antiquated tax system of that island with one which was modern, efficient and just, he called in as tax expert a graduate of Doane College.

When the government gathered the ablest students of world affairs to be its advisers on the Peace Commission which aided in shaping the Versailles treaty, among them was a graduate of Doane.

The first woman to be admitted to the bar in the state of Idaho was a Doane graduate. Besides being a practicing lawyer and the mother of three children, this woman has played an important part in social service and education in the state.

When the state of Nebraska wished to form a code of laws to protect and direct its children, it included on its children's code commission a Doane graduate. This woman has since been elected director of the General Federation of Women's Club.

This is only a random selection of those sons and daughters of Doane who have rendered distinguished service to the world in ways which help to preserve and build up our civilization. There are many others